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BIOGRAPHICAL SKETCHES OF THE REV. JOSEPH PRINCE.

AN EXTRACT.

THE late worthy and beloved JOSEPH PRINCE, whose memory still remains fragrant in Zion, though his body now rests in the tomb; was born of reputable parents, in the town of Boston, on the 12 day of April, 1723. Early marks of genius encouraged them to place him under the means of the best education; and his uncommon proficiency there suggested the most flattering hopes to the family and friends. He advanced, when put first to school, in rapid improvements, far above his years, until he had completed the seventh of his age; when, by a providence deep and mysterious his morning sun shut in; a sudden accident destroyed the sight of one of his eyes, and obliged him to be recalled from the school in the country, to his father's house in town. Pained as he was by this sad disaster, and enfeebled by the means used to remove it, he was constrained to intermit his course of study for a season. No sooner however, had the inflammation subsided, than he returned to it in a school in town with redoubled thirst of knowledge. Here he soon acquired considerable skill in writing, in arithmetick, and in the Latin Classics; and bid fair, very soon, to have been numbered among the sons of *Havard University*;—When, alas! at the age of fourteen years, another accidental stroke deprived him of the remaining eye—and, at an unsuspecting moment, nipped the buds of his own fair prospects—and withered the blossoms of his father's hopes!

No longer could he prosecute his favorite studies, nor indulge any more the hope of shining in a literary line. The tedious illness occasioned by this sad event, debilitated his constitution, depressed his spirits and brought on a melancholy, which, for four months, wrapt his mind in a darkness still more gloomy than that which had drawn the curtain of perpetual night around his body. During this gloomy period, he confined himself to a dark closet, and chose to live alone.

This, however, was the season which the spirit of God had chosen for opening up, to the view of his mind, the guilt, the depravity, and the danger of his impenitent and sinful state. Sinai thundered in his ears. The perfection of the law which he had broken, and

the rectitude of the Judge before whose bar he must one day stand, appeared before him arrayed in all their terrors. Hope fainted away. His heart confessed the justice of his doom; and he died to all further expectation of help from himself. Convinced that no ability remained in him, either to will, or do what might insure his salvation; he fell at the feet of a God, whom nothing could hinder, to save or to destroy. Disabled to read the scriptures, he was all eagerness to hear them read and talked of. A monitor within still bad him pray; and, with many groans and cries he daily did besiege the throne of grace, until, at length, it pleased him that sits upon it to appear for his relief. In that dark closet, the divine light, shone into his astonished mind. The doors of hope, and heaven were flung wide open The gospel plan was unfolded before him. It appeared all-perfect and glorious; and his heart was ravished at the view. A divine Redeemer, who could without robbery,claim equality with the Father God; yet willingly becoming man; obeying; suffering; bleeding; dying, as a vicarious substitute, instead of his own criminal creatures; bearing their sins in his own body on the accursed tree! This, O! This was the sight which at once cleared his clouds, and healed his wounds, and gave his bleeding conscience peace. He gazed, he believed, he loved, he grasped the lovely object in his arms, and gave his heart away. Then was his darkness changed into day; then was he drawn from the horrid pit, established on the rock of ages as his only trust, and the new song filled his mouth.

His heaven, however was not brass; and its aspect often changed. Dejection of spirit naturally grew out of his affliction. He mourned the loss of all his hopes of usefulness in the world; he had from his earliest years aspired to be a preacher; and to be cut off from that favorite design made the loss of his eyes a double trial.

Nor was this melancholy frame unprofitable to him; from the temptations of youth, that age of danger, he was happily preserved; and his attention entirely fixed on serious concerns. He made religion his business; and his profiting in it was soon apparent to all.

His memory was strong in a degree peculiar to himself; it seemed scarcely capable of forgetting any thing worthy of notice, which he once had heard. The sermons of the best divines, once heard, were made so much his own, that he could repeat them with great exactness. In the nineteenth year of his age, he began to preach the gospel. In this important undertaking, he met with much opposition both at home and abroad. But his blessed master was eminently with him; awakened sinners flocked after him; the hearts of warm christians were opened to encourage,and protect him; and many of the best ministers of his time took him by the hand.

As the use of his talents was called for every where around, he travelled and labored in the vineyard, through all the New-England governments, with unwearied assiduity.

Storms of persecution in those days did often beat upon his house; but it fell not. Encouraged by the many marvellous interpositions of Heaven on his behalf, he pursued his Master's work undaunted. He triumphed over all his enemies. Like the palm-tree,he flourished in the house of the LORD; and how much the more severely he was oppressed, by so much more rapidly he grew.

As his travels were great, and his dangers many, so in all his changes, he appears to have been the peculiar care of Providence. And it was his study, and his delight to notice its various steps towards him. Among all those steps, none appeared to him more worthy of grateful remembrance,than that,

which bestowed on him a pious, prudent, and affectionate partner. He married miss SARAH CARPENTER, daughter of captain EZEKIEL CARPENTER, of Attleborough, on the 30th July, 1747, by whom he had twelve sons and one daughter.

After various changes of place, he was persuaded, for three years, to fix his residence at Durham, as assistant to the Rev. Mr. GILMAN. From thence he was removed to Madbury, where he labored for five years. At the expiration of the term of his engagement there, he was regularly ordained pastor of the church at Barrington; in which relation he continued sixteen years. In the year 1765 he was dismissed from that charge, at his own desire, and honorably recommended, by a large and venerable council to the esteem and improvement of all ministers and churches of CHRIST, wherever it should please Divine Providence to order his lot.

Soon after this he removed to the eastward, and labored in the north parish in Pownalborough; here, probably, he adopted the form of Presbyterian church-government. But, far from straining at gnats, or contending for the tythe of mint and cummin, his enlarged soul was easy in circumstantials, though in essentials none was more strict. He was no bigot to a party. His arms embraced, and his heart loved all who appeared to love his dearest LORD.

When the public calamities attending the revolutionary war came on, it became necessary for him to retire from Pownalborough, and seek a settlement in some place more remote from danger. He then settled as the pastor of the church at Candia, for seven years; at the end of which he concluded, from the growing infirmities of age, it was not his Master's pleasure that he should enter into the pastoral relation any more.

He never ceased, however, to labor in the vineyard at large. And his services were always acceptable whereever he went. In the pulpit, he shone, in many respects unrivalled. The brilliancy of his fancy was a source of eloquence which few of his cotemporaries could exceed. The grammatical correctness of his language; the natural ease of his stile; the beauty of his similies; the aptness of his allusions; the instructive chain of important, and well connected truths, the vein of exalted piety and spiritual devotion which ran through his compositions, and especially the pathos and vivacity with which he delivered them, made his sermons to be listened to with uncommon eagerness by admiring multitudes.

With unutterable tenderness his hearers have often seen him, melted in tears of compassion for sinners, while he brandished the two-edged sword of the spirit before them, or shot the legal arrows at their hearts. Hell seemed to be open before him, and destruction had no covering. He brought the audience to the mount which might be touched, and which burned with fire; all its lightnings were flashed in the startled sinner's face, and its awful thunder seemed to roar in his ears.

But, how extatic were his joys, when he fetched from Gilead, the all-healing balsam poured it into the rankling wound of the convinced conscience, and with it bound up the bleeding or the broken heart! As a kind angel then he seemed to preach the glad news of peace on earth, and good will to men; and as a faithful prophet, he would often pray and wrestle for the effectual application of them.

Early in the spring of 1787, he made a visit to his only brother in the city of New-York. There and in New-Jersey, he was received with every mark of friendship; respected by ministers, and followed by the people of every denomination and every rank. In that journey he preached almost every day! and returned from it glorify-

ing God. Constant to his purpose, he proceeded preaching the gospel occasionally in vacant churches; or in aiding his brethren in the ministry.

Thus he persevered in the work of the Lord, until the twenty-fourth of November, 1790. That was a day of intense cold; but as it was the Lord's day, no severity of the weather could deter mr. PRINCE from visiting the Lord's house. He was then engaged to preach at Manchester; and on his way to the church he received a shock of the palsy in one side. This did not prevent his going through the labors of the desk for that day; but forbad his ever returning to it again. Not willing, however to out-live his usefulness, he preached twice in private while under the disease. He was removed to Newburyport on December 13. A meeting with his friends there, seemed to revive him; his animal spirits remained good; his faculties were unimpaired; he visited a number of his friends, and dined abroad several times. At length a stranguary, which had sat down upon him from the time of his paralytic shock, grew so heavy as to bring on a fever, and confine him to his bed. It was then his desire to send for his dear wife; adding, as a reason, that he never expected to go to Candia again. Soon after this he made his will. Then, he said his mind was easy; he had nothing more to do with the world. In the last of his days he seemed to enjoy a sweet frame of spirit; his reflection on the ways of Providence towards him were instructive and animating; but his records of the rich experience he had of the power and sweetness of divine grace exceeded them all. One of these, which he enjoyed on his death-bed, he spoke of as one of the most clear and satisfying instances he had ever felt.

On Lord's day, January the 9th, it appeared he had a presentiment of his approaching dissolution, and was fixed in the expectation of it before the next Sabbath. Accordingly, he told his friends that he had kept that Sabbath with them, but should celebrate the next with his beloved Lord Jesus. He often afterwards expressed his earnest longings for that day, and his firm assurance that it would free him from all evil, and put him in full possession of all he wished. He would frequently enquire how near it was, and on once being told that it was Friday, he blessed God that then his time was at hand. All-important were the lessons which in the last of his life, dropped from his lips. Solemn and affecting was the leave he took of his family.

His fever, which had put on every alarming appearance, raged with increasing violence, until nine in the morning of Saturday, the fifteenth of January, 1791; when he bid the world his last adieu; fell asleep in Jesus; winged his way from this world, to his Master's joy, and entered on that rest which remains for the people of God.

Explanatory and Practical Remarks
ON THE V. CHAPTER II. BOOK OF KINGS.
NUM. I.

THIS chapter contains an interesting narrative of the sudden conversion and miraculous cure of Naaman.* Naaman, who, it seems was a distinguished, if not the principal, officer under the king of Syria, was afflicted with a disorder, called the leprosy. "Now Naaman, captain of the hosts of the king of Syria," says the sacred historian, "was a great man with his master and honorable; because by him the Lord had given deliverance unto Syria. He was also a mighty man in valor; but he was *a lefter.*"

The leprosy, or the plague of the leprosy, as it is sometimes denominated, was antiently a common disease in the warm climates. It frequently reached Greece; it was sometimes seen in Italy; and in modern times it is said to have made its appearance in one of the West-India islands. But according to antient writers it raged in their time principally among the Egyptians, Arabians, and Jews, who inhabited the southern part of Asia. By these writers, such as Pliny, Celsus, &c. the leprosy is described as "a foul disease in the skin; appearing in dry white spots; sometimes confined to a part, and somtimes extending over the whole of the body; and usually attended with a burning and itching pain."

This disease was in a certain degree contagious, and in some instances hereditary. Hence the law of Moses, forbidding a leper to remain in society. "He shall dwell alone," says the command; "without the camp shall his habitation be." Hence too the great care, with which the priests were required to examine those, who were threatened with the disease. Hence likewise the minute description of the symptoms, and the discriminating marks, of the disease, which we find in the thirteenth chapter of Leviticus.

The leprosy, when it had increased to a certain degree, was thought to be incurable. Indeed it generally baffled the power of human skill; and was one of those supposed icurable disorders, by the sudden removal of which our Savior chose to manifest his miraculous power and benevolent spirit.

Naaman, being afflicted with this disease, had probably no expectation of finding relief; till the idea of seeking supernatural aid was suggested to him by a captive Israelite.—The sacred historian thus relates the circumstances, connected with this event: "The Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, would God, my lord were with the prophet, that is in Samaria; for he would recover him of his leprosy."--A benevolent wish! A pious prayer!—How beautiful is the language of religion on the infant's tongue! *Out of the mouth of babes and sucklings God can perfect praise,* The hosannas of children were noticed and approved by our Savior, while on earth; and who can tell, how often the prayers and praises of these *little ones* ascend, as an acceptable sacrifice, before his face on high!

The pious prayer of the little captive maid was heard. *At least* her benevolent wish by the direction of Providence was gratified. For "one went in, and told his lord, saying, thus and thus said the maid, that is of the land of Israel."—Now although Naaman was an idolater; and, as the sequel of the story proves, had no genuine faith in the perfections or promises, nor any real reverence

* *The reader is desired to turn to the chapter and peruse it before he attends to the following remarks.*

for the authority, of the only living and true God ; yet the pain and distress, which he endured, caused him to listen to the suggestion of the Jewish maid. Though he considered the Lord, Jehovah, of whom he had probably heard much from the Jews ; and of whom he surely might have known much from *the things, that are made* ; his ignorance of whom was therefore voluntary and *without excuse*—tho' I say, he considered the Lord Jehovah, no way superior to Rimmon, the imaginary god of Syria ; yet he might suppose it *possible* that *the prophet in Samaria* had acquired some magic art, by which he could deliver him from the distress of that disease, which he had been able to remove by no natural and ordinary means. With these false notions and infidel principles he resolves therefore to go to the prophet, and try the experiment. How many in a matter infinitely more important act the part of unbelieving Naaman ! How many put on *the form of godliness* without *the power thereof !* How many build all their hopes of salvation, which are not indeed *sure and stedfast*, on a few *selfish* acts of charity, or *hypocritical* acts of devotion ! How many ; after living in habitual contempt of divine authority, neglecting the calls of the gospel, *treading under foot the Son of God, and doing despite to the Spirit of grace* ; without any settled faith, without any real repentance, and even without any calm reflection, ask the prayers of a minister for them on a dying bed ; trusting, if peradventure religion be real, that these prayers, in which they have no heart to unite, and which they even hear with reluctance or indifference ; trusting, vainly trusting, that these ceremonial prayers will save them!

Naaman, in consequence of his determination to visit *the prophet in Samaria*, applied to Ben-hadad, his king, for a letter of commendation to Jehoram, king of Israel. "And the king of Syria said go to, go ; and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand peices of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "now, when this letter is come unto thee, behold, I have therewith sent Naaman, my servant, that thou mayest recover him of his leprosy." That *thou* mayest recover him ! A strange request to be made of a mere man ! Neither Jehoram, nor any other, merely human being, ever possessed the power, which this request seems to suppose inherent in him. Even Moses, and the prophets, and apostles performed their wonderful works, not by their own wisdom and strength ; but under the special direction, and by the immediate interposition of Heaven. Independent, miraculous power never resided in any person on earth; except in him, in whom dwelt *the fulness of the godhead bodily ;* to whom *all* power was given ; who was not only a man, but, as an inspired apostle expressly declares, *God over all, blessed forevermore.* Thus, when the people were amazed and wondered at the miraculous cure of the lame man, at the gate of the temple ; Peter said unto them, "why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk ? The God of Abraham, and of Isaac, and of Jacob, our fathers, hath glorified his Son Jesus. And his name, through faith in his name, hath made this man strong, whom ye see and know ; yea, the faith, which is by him, hath given him this perfect soundness in the presence of you all." The request of the king of Syria was therefore highly improper. Accordingly we find Jehoram astonished at it, and entirely mistaking the design of Ben-hadad. For "it came to pass, when the king of Israel had read the letter, that he rent his clothes and

said, "am I God, to kill and to make alive, that this man doth send unto me, to recover a man of his leprosy? Wherefore consider, I pray you, and see, how he seeketh a quarrel against me."

But Elisha, the prophet, learning what the king had done, and probably being by suggestive inspiration informed of all the circumstances, relative to the case of Naaman, sent to the king; not boasting of his own power; not declaring, I can of myself heal this leper; but saying with a humble sense of his dependence on God, "let him come now to me; and he shall know that there is a prophet in Israel."

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "go, and wash in Jordan seven times; and thy flesh shall come again unto thee, and thou shalt be clean." Why Naaman was directed to *wash* rather, than to perform any other act; or why he was required *to wash seven times* rather, than any other number, or why he was commanded to wash seven times in *Jordan* rather, than in any other river, we are able to assign no reason. This direction was a positive appointment, and depended on the good pleasure of that Being who moved the prophet's lips; of that Being, who ordereth all things according to the counsels of his own will, and giveth not account unto man of his doings. In human view there appeared to be no connexion between the means prescribed, and the end promised. But God saw fit in this particular way to bring the temper of Naaman to a visible test, expose the wickedness and unbelief of his heart, and finally magnify his own glory by his submission.

How different are the ways of God from our ways, and his thoughts from our thoughts! He can produce the greatest effects by the instrumentality of the smallest and seemingly most inadequate, natural causes. It hath *pleased him by the foolishness of preaching to save them that believe.* Nor did he call to the apostleship *many wise men after the flesh*, nor *many mighty*, nor *many noble; but he chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things, which are mighty; that no flesh should glory in his presence.* He chose to commit the gospel of his son to obscure and artless men, to men without civil power, and destitute of worldly wisdom; and *this treasure* is still *in earthen vessels, that the excellency of the power may be of God, and not of man. O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!* His works are wonderful. *Clouds and darkness are round about him.* He made all things as he did, *according to his own good pleasure*, we know not why; and governs them, as he does, *according to the counsels of his own will*, we know not how. *He setteth up and putteth down, giveth peace and sendeth the sword; causeth the grass to grow and maketh the earth as iron; woundeth and healeth; killeth and maketh alive; and in all these things he giveth not account unto man. For who hath known the mind of the Lord? or who hath been his counsellor?* How wonderful, how mysterious, how incomprehensible, to man is the glorious plan of redemption, in Christ Jesus! Who could have expected, that God would have sent his only begotten and dearly beloved son into the world, to save a rebellious race of beings, beings, whose services he does not need; beings, who are among his works, *as a drop of a bucket, and are counted, as the small dust of the balance?* Who could ever have imagined, that the glorious son of

God would *freely give himself for us, that he might redeem us*; that he, who *thought it not robbery to be equal with God*, would *make himself of no reputation, take upon himself the form of a servant, be made in the likeness of man, humble himself and become obedient unto death, even the death of the cross? Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory.*

A DEISTICAL MISTAKE CORRECTED.

I HAVE frequently heard this enquiry proposed; what can be the reason that men of the most distinguished abilities, and of the greatest philosophical improvement, have fallen into infidelity? The question is by no means grounded on fact. Among the patrons of infidelity, there have been men of considerable genius and learning; but the most distinguished characters of which we have any knowledge, have been zealous advocates for christianity, have studied the volume of revelation as well as that of nature, and have been followers of GOD in his *word* as well as in his *works*. We might mention among the friends and supporters of revelation, four of the greatest men and most distinguished philosophers, who ever appeared on the stage of human life, and those, such as had no secular interest to secure by advocating the cause of religion, I mean Sir Francis Bacon, Sir Robert Boyle, Mr. Locke, and Sir Isaac Newton. The first of these observes, that a little philosophy inclineth a man's mind to infidelity, but depth in philosophy, bringeth men's minds about to religion. The second wrote a treatise particuly of the excellency of theology, compared with natural philosophy. The third was a most powerful advocate for Christianity, wrote largely of the reasonableness of it, and an excellent paraphrase on most of St. Paul's epistles. The LAST to whom the world is exceedingly indebted for the most important discoveries in natural knowlege, wrote excellent observations, on the most difficult parts of scripture, and employed his utmost abilities to support Christianity, in the world. ALONZO.

FOR THE MAGAZINE.

EXTRACT FROM THE PRIVATE DIARY OF A CHRISTIAN MINISTER.

NUM. V.

FOR more than fourteen years, I have now continued in the work of the gospel ministry, among the dear people of my charge. In reviewing that period, emotions arise in my mind at once pleasant and painful. I cannot resist those sensations of satisfaction, which are excited, by the proofs my people still give of their affectionate attachment to my person and ministry. These agreeable sensations are sometimes very greatly enlivened by the hope, that my feeble services in the gospel of Christ, have not been altogether unsuccessful.

God, I trust, has graciously vouchsafed to attend the word of life, though dispensed by one of the most unworthy of his servants, with

his sacred influence so that it had been rendered happily efficacious. Surely it is the Lord, by the peculiar concurrence of his grace, who "giveth the gospel its increase." It is God who clothes the word with power, and causes it though delivered in a weak and incoherent manner, to penetrate the conscience, and reach the heart. Were it not so, I should, long ago, have folded my hands in sorrow, and closed my lips, in silence, and despair. But the weapons of that spiritual warfare, which christian ministers are called to wage, are not mighty, through the eloquence, the excellence, or the piety of those who wield them—No, they are mighty through God. Hence arises a confidence, that the adorable author of religion can give *them* effect, even when managed by my unskilful hands. Without this assurance I should have resolved, long e'er now, "to speak no more in this name." But thus encouraged, my closed lips shall be opened; I will endeavor to persuade sinners;—while life and strength endure, I will cry aloud in the ears of men, "whether they will hear or whether they will forbear."

But when I think of the manner—the dull and spiritless manner, in which I have dispensed the word of life, I blush, and am mortified; I am filled with shame and confusion.

I have not, indeed, if I know my own heart, shunned to declare the counsel of God. Nor have I used *lightness* with my people. The gospel which I have preached to them, has not been yea, and nay. But I have followed them with the same strains. I have endeavored to preach, not the destructive errors of infidelity, but the too generally despised, but *soul-quickning truths* of the adorable JESUS. The interesting, the animating sentiments of christian doctrine, which have usually occupied my sermons, are such as these that follow;—The infinite attributes, excellencies and perfections of the adorable God; the nature, immortality, and value of the human soul—the ingratitude and guilt, the vileness and ruin of sin—the wretched condition, and dread prospects of the rebellious and unreclaimed sinner—the unmerited and everlasting love of God—the mediation of Jesus Christ—the lusture of his obedient life—the efficacy of his meritorious death—the redemption by his precious blood—the remission of lamented sin—the salvation of the ransomed soul—victory in the conflict with death—a glorious resurrection—a triumphant admission into the presence of God; and an endless possession of that crown of glory that fadeth not away. These are the vast, the all-important facts and truths revealed in the gospel. They are assuredly of the utmost consequence. They should engross our chief attention; absorb all our thoughts; and occupy all our powers of soul. Of them we never should speak, but whith holy ardor and zeal. Yes, when these animating subjects are before us, our whole soul should take fire, and we should treat them, not only with zeal, but with transport.—But, ah, in what a careless and superficial manner, do I, usually, speak of the things of God! The words of grace, and life are *often* on my lips, but alas! my heart; my wayward, wandering, wicked heart! I publish from time to time, the glad tidings of salvation to fellow-sinners; but alas! my frame of spirit too rarely corresponds with the nature of the message which I am charged to announce.

On some happy occasions, I have, as I trust, been favored with the gracious presence of Christ; and the merciful aid of his quickning Spirit. At such times, I have felt that there was a divinity in religion. At such times, I have perceived the dignity, and importance of christian piety; have entered into the views of the royal prophet, when he explained, "it is good for me "to draw near unto God,—and

have experienced emotions of mind, like those which Jacob felt, when he awoke from his dream, and cried out, in rapture, "surely the Lord is in this place! "This is none other than the "house of God, and this is the "gate of heaven."

In such seasons, my languid mind has been aroused to a degree of holy emulation. I have felt some ardors and intenseness of mind. I have spoken with a little measure of courage, and of zeal; and have pleaded with sinners with earnestness, and importunity. But never, I confess, never with half the fervor or spirit, which the case deserves. O! for a growing love to God and Christ, and the souls of men! When shall the time come when every spring of my heart, shall be moved, and actuated, by holy zeal, in the work of the gospel ministry! Almighty God! Baptise thine unworthy servant with that holy fervor, which consists not in the transient fits and flights of affection, nor in that wild blaze of passion, which flashes, and vanishes; but in the union of that love to God, and man, which is, from the inspiration of the holy ghost! Source of light and love, illuminate, and warm, my benighted, and cold mind, by a pure, and benign beam from the sun of Righteousness! Inspire, O thou assistant of the ministers of Christ; inspire my dull and listless heart, with those ministerial graces, and holy affections which shall give a double measure of energy to every exertion; and make them *all* spirited and cheerful! ! !

I desire to adore and praise the Lord of my life, who has *recently* ministered strength proportioned to my day. I bless God, who has *mercifully* supported me, amidst the *abundant* labors to which I have been *lately* called; and who has given me a little measure of spirit, and engagedness in the work of the christian ministry. I was yesterday called to preach to a large concourse, at an occasional lecture. The exercises of religious worship, were I think, atttended with undeniable evidences of the divine presence. On my return home, I seized an early opportunity of retiring, as usual to my study. Enjoying in my retirement, a season of undisturbed contemplation, I was led seriously to reflect on the great mercy of the Lord towards an unworthy worm; a particle of sinful guilt and dust. I recollected & renewed the reflections & exercises of a late occasion. On the evening of the Thursday preceeding the last communion, I had drawn up a list of the recent instances of God's goodness, and his wonderful works of mercy towards me. I had spread them together with a catalogue of my sins and wants before theLord. At that time after serious examination of my state, with the help of Willison's sacramental catechism, I trust, if my heart did not deceive me, that God was pleased to show me the truth of his own work upon my soul; and enabled me with great delight to renew my covenant with himself in secret. Upon this occasion my mind was engaged and refreshed with a recollection of the unmerited goodness of my all-gracious Master in repeated instances; especially on the last communion sabbath: when both in the sermon and at the table, I think, he shewed himself to be my Redeemer, my Savior, and my Lord, and made my heart *eagerly* go out to meet, embrace, and lean on him as such.

The enjoyments and engagements of that happy, that never to be-forgotten day, arose fully to my view last evening, when I was alone in my study, and all the family were asleep. My ever-blessed bridegroom, was pleased, as I trust, most graciously to draw near to my soul. The effects were very sensible and unutterably refreshing. And in the mean time, though my mind was absorbed in spiritual meditation, and my heart was

sweetly engaged on, and with, the glorious Redeemer, yet my imagination, I think, was as calm, and my animal passions as still, as ever in my life. While I was thus exercised and engaged, an impression of unusual solemnity and awe, possessed and, for a time, surprised my mind. This impression was succeeded by a scene which exceeds description. It had something attending it which I cannot express. I mused, wondered, and gave attentive heed; but it was gone, and returned to me no more.

I have never ranked things of this kind, among religious phenomena. They have *generally* passed with me, for the works of our own fancies, or of a worse spirit. But *this* happened in a calm that but ill favors matters of that sort. And moreover, the frame of spirit, preceding, attending, and following it, the clearness of the views of divine things both before and after it, were such as I cannot but hope, were from heaven. And as to the nature and source of the scene with which I was at once entertained and surprised, I leave it among the things which I know not now, but shall know hereafter.

When I had finished the last sentence I was obliged to break off. A special engagement called me from home; and I spent the remainder of the day in visits among my people. In passing from house to house, I met with several individuals, who were the subjects of deep, and powerful convictions of sin, and ruin; and conversed with some, who entertained hopes in Jesus; and whose hearts and mouths were full. Those who appeared to be subjects of religious impressions, and with whom I conversed were *generally* persons in early life. However, I met with some of almost every age, and station in life, who were either sighing under a sense of sin, and guilt, and ruin; or adoring the rich, the free, the sovereign mercy of God in Christ, and rejoicing in the God of their salvation.

In one family I found a respectable member of the society a husband and a father, who had lived long in an habitual inattention to the institutions of religious worship; but who had but a little before, been induced to go to the house of God, to spend part of the day in the worshipping assembly. "Never, they were his own words to me in the interview I had with him," never did I enter a worshipping assembly in a more careless, thoughtless frame, than on the last Lord's day. I had hardly however, taken my place in my pew, and begun to listen to the devotions which were then addressed to the throne of God, when my soul was deeply solemnized, and an affecting sense of my sinful, ruined, guilty state, was awakened in my mind. To my conscience, and my heart, almost every sentence in the discourse which followed, seemed like a pointed arrow, to be immediately directed. As immediately, as if I had been the only individual within the walls of the house." In this awakened state of mind I found, and left him; wondering that God had spared him so long, and anxiously asking—"is there mercy with the Lord for such a sinner—a sinner, who has grown so old in sin?"

In another family I was addressed by an amiable little girl to the following purpose. "I have had a desire for some days to see you that I might tell you what God has done for my soul. The Lord has, I think, so impressed on my heart those words of the apostle, "how shall we escape if we neglect so great salvation," that I trust I shall never forget them. He has been pleased to make use of them, to make me sensible, that though I was young, I needed interest in that *great salvation*, as really as the oldest sinner in the world. He taught me how sinful it was to turn away from that salvation. I could not help reproaching myself for my wicked neglect of Christ, and

his salvation. But I believe, I am sure, there is mercy with the Lord. Andblessed be his name, he led me to trust in his mercy in Christ Jesus. And though I am an unworthy guilty creature, yet Jesus Christ is so precious to my soul, his religion is so refreshing to my mind, his people are so dear to my heart, and his ordinances are so lovely in my view, that I cannot but anxiously wish to give myself up to God and his church, in the bonds of his gracious covenant."

On my way home, I was called on by a person of my congregation who without apology or delay introduced a very interesting conversation. She began by urging me with peculiar earnestness and ardor, not to yield to any discouragements, but to pursue with increasing fervor, the glorious work of preaching the gospel of Christ to sinners. She then proceeded to give a sweet account of a work of grace on her heart, in the midst of the exercises of religious worship, the preceding afternoon ; and particularly in the succeeding evening—perhaps about the very time of the solemn scene alluded to above.

"O sir, said she," it was the Lord that directed you in the choice of your subject. It was his illuminating spirit that enabled you to treat it with such plainness and fidelity. And it was his own blessed influence that carried the power of divine truth to my heart. I had been for a time, in a state of very great distress, and perplexity of soul. In the time of divine service yesterday, the word of God made its way, as I trust, to my heart, and my mind was happily cleared and strengthened. But in the evening, after I had returned home, the Lord was pleased so clearly, and so powerfully to reveal Jesus Christ to my soul, in his fullness, his suitableness, his sufficiency and willingness to save, that I felt myself sweetly drawn to him. At the feet of Jesus I humbly prostrated myself, casting my life, my soul, my all on the mercy of God in him. My heart, I think, on the warrant of the free offers of the word of God, did then make a free and cheerful choice of Jesus Christ as my only savior—My Prophet Priest and King ; and on him I rest my whole salvation."

The God of grace, at the time of this relation, poured into my soul such impressions of his sovereignty ; riches, and power in grace, that I was overwhelmed before him ; I paused, and wondered. I was dissolved and almost annihilated in his presence. I admired and adored the ways of God to men. I exclaimed within my heart—" Who, O, who is a God like unto our God—who perfects his own praise out of the mouth of babes and sucklings," and can render the most unpromising means, even clay and spittle, effectual for opening the eyes of the blind. Tears gushed ; praises ascended, while I sunk into dust and ashes. Oh unworthy—unworthy I, to be thus honored of God, and to have these repeated seals ! But not unto us, Lord, not unto us. To the gracious, the adorable, the ever-blessed name of God my Redeemer be the glory—ALL the glory forever. Eternity will be little enough to praise—short enough to adore this grace. O let the unfading crown of glory, flourish forever on the head of the all-gracious savior of sinners. Let the earth and all that dwell thereon, join in hosannahs, to the son of God. Let the heaven of heavens, ring with the praises of God and the Lamb. Alleluia ! Salvation ! This is the Lord's doing and it is wonderous in our eyes. " Now blessing and hon-
" or and thanksgiving and praise,
" be unto him that hath loved us
" and washed us from our sins, in
" his own blood, and made us
" kings and priests unto God and
" his Father ; To him be glory,
" and dominion, forever and ever
" —and let the whole earth be
" filled with his glory.
Amen and Amen."

FOR THE MAGAZINE.

THE IMPORTANCE OF MAKING KNOWN, TO SICK PERSONS, THE DANGER OF THEIR SITUATION.

A Dialogue between a MINISTER and PARISHIONER.

MINISTER. I am just informed, sir, that your daughter's health is not altered for the better.

PARISHIONER. No sir, she certainly declines. Her cough increases. The pain in her side has become more constant. She has lately raised some blood, and is perceptibly debilitated by her nightly sweats.

Min. I am much affected sir, at hearing your observations. These are symptoms, which may justly excite alarm. Pray what is your opinion as to the probable termination of her illness?

Par. Why, sir, it is a subject I am almost afraid to contemplate. My apprehensions are that she will not recover.

Min. Do you suppose that she views her situation to be as dangerous as you apprehend it is?

Par. I do not know, but presume she does not. From some conversation which I heard passing between her and her sister, on the manner of spending the next winter, I judge that she expects to recover.

Min. Have you ever expressed your own opinion to her?

Par. No: I have not.

Min. Are you willing that I should?

Par. By no means. I think it would greatly diminish what little chance of recovery remains. It would frighten her, depress her spirits, and increase her feverish habits, as every kind of disagreeable intelligence does.

Min. I should think it my duty sir, carefully to avoid all abruptness, and treat the subject with as much prudence and delicacy as might be. Where would be the harm in making some general serious remarks, on the uncertain tenure of human life, and the danger of relying on its continuance? in observing that life, always precarious, is peculiarly so, in sickness? What would be the harm, if, at a subsequent interview, I should express my apprehensions that her case is attended with danger, I should suggest to her the infinite importance of possessing the favor of God, in whatever manner her present disorders might terminate? Would conversation of this kind prudently managed produce any material injury? Might not the most important subjects be discoursed on, if thus gradually introduced?

Par. Every thing of this kind would distress her, and aggravate her illness.

Min. But why would it? If she has saving piety, these things are familiar to her; and an exchange of worlds will be to her unspeakable gain. Would it not be a pleasure to you sir; a very great pleasure, to have reason to think that your daughter were possessed of that piety which would render death safe and advantageous?

Par. Doubtless it would. But I presume you do not think her possessed of that piety.

Min. I have had no opportunity of forming any decision on the subject. But if it be true, that she is a stranger to religion, would you be willing that she should leave the world in such a state? Does your paternal tenderness extend only to her existence in this world? Is not her soul immortal? And are you not as much concerned for her everlasting state, as for that, which you suppose will be ended by her present sickness? Now she is in a state of

trial and of hope. Religious conversation may, by divine grace, be infinitely profitable to her. Can you suppose, sir, that I have any desire to disoblige *you* or unnecessarily to alarm *her ?*

Par. I entertain no such thought; but attribute your present importunity to your kindness and sense of duty : but as there is a probability that my dear child will remain with us but a short time, I desire that time may be spent in a manner as undisturbed and peaceful as may be. After she is gone, I would have to reflect on nothing done by me, or by my consent, to afflict and grieve her.

Min. My dear sir, do give me leave to ask, whether your great affection which is altogether commendable, does not lead you into a palpable inconsistency ? Is there no reason to fear that she may be afflicted and grieved through eternity : and ought you not to be more concerned that such eternal grief and affliction may be avoided, than that she should be free from all temporary alarm for a few weeks or months ? You desire to be able to reflect after she is gone, that you did nothing to disturb her while she was with you. Would it not give pain to reflect after her departure, that you had concealed from her a knowledge of her situation, and thereby probably contributed to her eternal undoing ? Would not even the thought of this be intolerable ? Besides : If you design to keep her danger concealed from her, the thing will not for a long time be possible. If the matter be not made known to her, she will perceive it, herself ; when her bodily strength will be much less than it is at present, and when the great nearness of death will render her prospects far more terrifying. Perhaps she will then reproach you, and truly I cannot say that it will be without reason, for your neglect of her, in having kept her so long in ignorance. Perhaps she will tax you with cruelty for not making known her condition. At all events, should her danger be concealed to the last, her exit will be attended with much more surprise and agitation than if she had been seasonably informed of its approach.

Though I should be glad to converse with your daughter myself, only assure me that she shall soon be made acquainted of her danger, and a great part of my anxiety will be removed.

Par. Your observations have certainly much weight. I would do what is best for my poor child. Pray, be so good as to call tomorrow. I will consult the physician. If he consents, you shall then discourse with her.

L. P. D.

ANECDOTE.

A YOUNG gentleman of respectable accomplishments and pleasing manners, the favorite son of his father, was in the bloom of life attacked with complaints which proved to be consumptive. He was afflicted at first with a slight cough, without any very alarming symptoms. Several weeks passed away without much pain, soreness in the breast, or difficulty of breathing. A slow fever was his principal complaint. Every effort was employed to keep up his spirits ; and to keep off reflection. Amusing company at home and easy exercise abroad, were alternately tried. But his symptoms augmented daily ; and the unsuspecting victim gradually declined.

To many who saw him his case appeared exceedingly critical. Still, however the declining youth was unapprehensive of danger. And still he was encouraged to hope that he should recover. Thus with a sort of cruel kindness physicians and friends lured him along, till nature, strength, and spirits, all exhausted, were on the

point of yielding to the relentless victor. He was, at length, evidently struck with death ; and just before he expired his fond father was apprised of his situation, asked to go, and see his son while yet alive. On his entering the sick chamber the dying youth looked anxiously up and said, " My father, I am very sick to day ; I wish you would send for the doctor without delay." Send for the doctor replied the father. It is too late my son ; you are now dying and we have come in to see you expire. No words can describe the impression which this *abrupt* declaration made on the mind of the dying youth. With looks, deeply marked with distress, and in language, that must have penetrated the heart of any parent, he exclaimed ; am I now dying ? And have you come in my father, to see me expire ? and is it at this moment you give me the first hint of my danger ! Why, O why have you deceived me ! Why did you—why did my physician still assure me I should yet recover ? Why, but he could not proceed. His voice failed—his lips quivered—his tongue faultered—the wheel of life ran rapidly down—he swooned—he revived no more. Let physicians—let relatives and friends comment on this case.

FAMILY ORDER AND GOVERNMENT, OR THE PIOUS AND EXEMPLARY HOUSEHOLD.

NUM. V.

HIGHLY interesting and important is the connexion formed by those who enter into the conjugal state. And much is depending on a regular and faithful discharge of the duties resulting from this relation. These duties may be learnt, in some measure, by the light of nature, but more fully from the inspired holy oracles.

Those who enter into this relation, which is the nearest in life, are represented in scripture, as *one flesh* ; and are evidently to be viewed as joint-heads and commanders of their children and households. And no less sacred and binding are the duties which they owe to each other, than those which they jointly owe to their children and posterity.

All who live in this relation wisely, and duly discharge the obligations mutually incumbent on them, are uniformly influenced in their conduct, not only by a regard to the law and authority of God, but by sincere love and affection to each other. Unfeigned affection which laid the foundation of their entering at first into so near a connexion, is the continued source of their mutual happiness ; so that their days pass smoothly and agreeably away, " made up of innocence and love."

This we see pleasingly verified in the character and conduct of EXEMPLARIUS and FIDELIA. The happiness of this amiable and pious pair results not only from their religious knowledge and experience, but from their mutual love and attachment.

FIDELIA, from the noblest principles and motives, heartily concurs with EXEMPLARIUS in the discharge of incumbent domestic and relative duties ; and particularly in the discharge of those duties, which, when faithfully performed, are so essentially connected with the peace and happiness of the conjugal state.

Thus influenced by sincere love, thus faithful to the calls of duty, EXEMPLARIUS and FIDELIA are led to cover, with a mantle of charity, each other's failings and imperfections ; being ever ready

to make all proper allowance for the errors and mistakes to which imperfect human nature is liable. They well know from observation and the nature of things, that where these mistakes and imperfections are frequently and unreasonably taken up ; where they are made the occasion of ill natured reflections, the subjects of severe remark, of reproach, reviling &c. it proves the means of cooling affection, and of destroying that peace and quietness which might otherwise be enjoyed.

This happy pair render to each other due benevolence. The husband, according to inspired injunction, *loves his wife, and is not bitter against her ;* and the wife duly *reverences her husband*, showing him that kind of respect which, she is sensible, is due to the rank he holds in creation, and which, both her good nature and the tender affection she feels for him dispose her to pay him : a tribute not indeed rigorously exacted on his part, but cheerfully rendered on hers ; he remembering that *the man is by the woman*, and she that *the woman was created for the man.*

EXEMPLARIUS, on his part, from a sense of duty, carefully consults the health, ease and happiness of FIDELIA ; and is ready to share with her in the sorrows, as well as in the joys of life. When she is happy, he is so ; and when she is afflicted, he is afflicted with her. To her, on all occasions, he unbosoms his soul, and *his heart safely trusts in her :* and while *her children rise up and call her blessed, he*, with great affection and delight, *also praiseth her.*

FIDELIA, on her part, influenced likewise by the dictates of conscience and religion, is careful at all times to consult the welfare, reputation and comfort of EXEMPLARIUS. She is disposed to soothe his cares, to alleviate the burdens and sorrows he experiences, and to add to the store of his enjoyment by rejoicing with him in the day of his prosperity. *She does him gaod, and not evil*, continually. Sho takes care of his inserest, of his health, and of his various concerns as far as duty and circumstances require. She is tender and affectionate, diligent and frugal. And in consequence at least partly, of her care and industry for his good, he is more *known in the gates*, and respected *among the elders of the land.* She, *being a virtuous woman, is a crown to her husband ;* and *her price*, in his estimation, and in the estimation of all wise persons, *is far above rubies.*

Hence we further notice, fidelity is a distinguishing trait in the character and deportment of this amiable couple. Constant and faithful to each other in observance of the vows and obligations of the marriage covenant, they give no sufficient ground for jealousy, distrust or reproach. They not only avoid the open and direct violation of their solemn engagements, but forbear, as much as possible, all advances towards that which is criminal, and cut off the occasions of sin in themselves, and of suspicion one of the other. And as in this, so in all other respects, wherein their common interest and character are concerned, they exercise christian prudence and discretion, avoiding not only evil itself but all appearance of it. They concur in all methods of frugality and prudent management, and in a course of diligence and industry, as ability permits, and the calls of subsistence and duty require.

Especially this exemplary pair are careful, as duty calls, to labor for the spiritual improvement and edification of each other. In their prayers they recommend each other to the divine favor and protection ; and by seasonable counsels, religious conversation, friendly reproofs, and christian examples, they endeavor to build one another up in faith and purity, in meek-

ness and charity, that they may each be found meet for the heavenly inheritance. In a word, EXEMPLARIUS and FIDELIA, like *Zacharias* and *Elizabeth*, of old, of whom we read in the scriptures, *both* appear *righteous before God, walking in all the commandments and ordinances of the Lord blameless.* And as they thus live together as heirs of the grace of life; as they thus unite in their endeavors to promote each others real comfort and happiness; so they concur in their concern and exertions for the good, especially the spiritual good of those committed to their united care. Their children and household experience the good effects of their combined attention, instructions, prayers, warnings, reproofs, and pious example; and in this way they endeavor to *draw*, as well as to *command* their children and household after them, that they may keep the way of the Lord, and walk in his statutes and commandments.

From the view that has now been taken of the character and deportment of EXEMPLARIUS and FIDELIA, the following remarks may be made. namely.

1. That it is a very happy and important circumstance, when those who are joined to each other in marriage are *both* joined to the Lord, and are of a truly pious character. When this is the case it wears a very favorable aspect with regard to their own comfort in life, with regard to the good of their household, with regard to the interest of religion and the church of Christ in the world, and with regard to their mutual joy and felicity in the future heavenly world.

2. That it is a matter of peculiar concernment to those who contemplate entering into this near and most intimate relation, to be wise in the choice of their companions. For, in proportion to the accomplishments, in proportion, particularly, to the prudence, wisdom and piety of those who form this connexion, is the prospect in general, of peace, of honor, of prosperity, and of happiness in life.

3. That it is a very interesting point with those who have already entered into the marriage state, whatever their past conduct may have been, or whatever their present characters may be, to labor to be found in future in the way of duty, in the paths of religion and virtue. If either party be unbelieving unsanctified, and the other a believer, a religious and dutiful person, who can tell but the sanctified and dutiful one may, in the discharge of duty, be instrumental of the best good to the other? *For what knowest thou, O wife, whether thongh shalt save thy husband! or how knowest thou O man, whether thou shalt save thy wife!* PAULINUS.

THE PROGRESS OF THE GOSPEL.

"THY KINGDOM COME."

NUM. II.

IT may perhaps be asked what reason we have to expect, that this kingdom shall be farther advanced in the world. In reply to such an enquiry, it may be said, that this is evidently subject of ancient prophecy. We are assured that the son of David shall *have dominion from sea to sea, and from the river to the ends of the earth; that all kings shall fall down before him, and all nations serve him. The* LORD, *says Zechariah, shall be king over all the earth; in that day there shall be one* LORD, *and his name one. From the rising of the sun, even to the going down of the same, saith the Lord, my name shall be great among the Gentiles, and in every place in-*

cense shall be offered to my name and pure offerings, for my name shall be great among the heathen saith the LORD *of* HOSTS. *This gospel of the kingdom, says our* LORD, *shall be preached among all nations.* In the book of revelations, when the seventh angel sounded, *there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our* LORD *and of his Christ.* It is particularly predicted by Moses and all the prophets, that GOD's ancient people shall finally be gathered from their dispersions and be reinstated in his kingdom. *In a little wrath* says he *I will hide my face from thee for a moment, but with great mercy will I gather thee. The children of Israel* saith the prophet Ezekiel, *shall abide many days without a King, and without a prince, and without a sacrifice, afterward they shall return and seek the Lord and David their king, i. e. the Messiah the son of David, and shall fear the Lord and his goodness in the latter days.* These predictions whatever partial accomplishments they may have had, principally belong to that age, when the times of the Gentiles shall be fulfilled, and the fulness of the Gentiles be come in. All these prophecies which relate to the peaceful state of the church, in the latter days, however differently they may have been understood, plainly refer to an immense accession which shall be made to the number of Christ's disciples, after the destruction of the man of sin with the breath of his mouth, and the brightness of his appearing. As therefore God has given us encouragement to hope, THAT THERE SHALL BE A GENERAL SPREAD AND PROPAGATION OF THE GOSPEL, and that the Son of Man having been *lifted up on the cross,* shall draw all men unto him, we may with propriety adopt the petition, *thy kingdom come.* It may further be observed that the religion of Jesus is not local in its nature, nor adapted to the circumstances of any particular people, but is calculated for the benefit of mankind in general. The Jewish œconomy had special reference, to the situation and circumstances of God's chosen people; and was never designed for general use; but Christ was given to be *for salvation to the ends of the earth,* and to gather into one fold all kindreds, nations, and tongues. His doctrines are adapted to enlighten the understandings of all men. His laws having their foundation in reason and the fitness of things, are excellently suited for the government of mankind in general. And as the whole race are equally subjected to sin and death, all need the blessings of his mediation to recover them to the image andfavor of their maker. Those nations who have never received the gospel, doubtless are strongly prejudiced in favor of their own superstition; and the worship of their ancestors; but were they acquainted, with the glad tidings of salvation brought by Christ, were they fully instructed in the principles and duties of christianity, the evidence on which the truth of it rests, and the glorious hopes which it inspires, many would embrace it. It may also be observed, that the unbounded benevolence and goodness of the father of the whole family in heaven and in earth, would incline us to believe, had we no assurance from revelation, that the gospel would at length have a general spread and propagation in the world. He is not the God of the Jews only, but also of the Gentiles; he sustains the same relation to all men, and is not willing that any should perish. He is not indeed obliged in justice to bestow the same talents and advantages upon all, but has an undoubted right to do *what he will with his own.*

It must be added, there are several things in the present circumstances of the world, which tend to facilitate the spread of the gospel. A spirit of enquiry has pervaded

the minds of men, and the several branches of knowledge have been cultivated with uncommon avidity. As the resurrection of letters paved the way in some degree for the reformation in the time of Luther, so the prevalence of knowledge, will probably, under God, be a means of the spread of christianity in the world. The prophet when speaking expressly of this event, says, in the latter days *many shall run to and fro, and knowledge shall be increased.* Men acquainted with antient languages, and the history of those times, in which the scriptures were written, have employed immense pains in illustrating the sacred records. "Many passages have been rescued from the charge of absurdity and inconsistency, and the evidences of revelation, have been set in a clearer light in consequence of opposition from its adversaries. Historical researches have illustrated many prophecies,"* which in former ages were not understood. In consequence of that light which has been reflected upon men's understandings, a spirit of candor and toleration has exceedingly prevailed. Men have heard, that the essence of religion does not consist in RITES AND CEREMONIES, MODES AND FORMS, AND THAT EVERY INDIVIDUAL HAS AN INDUBITABLE RIGHT TO SEE AND JUDGE FOR HIMSELF IN MATTERS OF RELIGION. We do not now hear of fines and imprisonments inflicted on men as means of changing their religious sentiments. Protestants of all denominations have learned, so much of the spirit of their divine master, as to exercise mutual forbearance. In popish countries the horrors of the inquisition are exceedingly abated, and in some this iniquitous tribunal is abolished. Now all these things serve to pave the way for the spread of the gospel. For it would be extremely difficult to persuade men to receive a religion, of whom the God of peace was said to be the author, which breathed an intolerant vindictive spirit.

* See Mr. Hill's sermon before the Society for propagating the Gospel in Scotland.

A MEMORABLE INSTANCE OF THE SPECIAL KINDNESS OF DIVINE PROVIDENCE, TO A PIOUS FAMILY, REDUCED TO VERY NECESSITOUS CIRCUMSTANCES. AN EXTRACT.

THE inspired writer of one of those psalms, the subject of which is that all superintending providence, which though it extends to every creature, is in a peculiar manner, employed about the children of God in the world, speaks, from observation, thus, *I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.* Psal. xxxvii. 25.

Among numerous instances, in which providence has, in a signal manner, interposed in behalf of the godly in perilous times, and trying circumstances, the following deserves to be transmitted to posterity.

The reverend David Anderson had been a minister at Walton, upon the Thames, but, along with many other worthy ministers, was ejected by the infamous Bartholomew act, 1662.

This good man, soon after his ejectment, crossed the seas, went into Zealand, and settled in Middleburgh, with his wife and five small children. Having no imployment he soon consumed the little money he had carried over with him; owed a year's rent for his house, and was reduced to the want of the very necessaries of life. Yet such was his modesty, that he could not prevail with himself to make his case known in that strange

land. In this condition, after he had been one morning at prayer with his family, his children asked some bread for their breakfast ; but having neither bread nor money to buy, they all burst into tears. In this crises of distress, the bell at the door rang, and Mrs. Anderson, in a mean habit, went to see who was there. The person that rung the bell, asked for the mistress. She answered, that her name was Anderson. Here says he, a gentleman has sent you this paper ; and will send you some provisions presently. When they had opened the paper, they found forty pieces of gold in it. The messenger, on delivering the paper, went away without telling his name, or whence he came. Soon after came a countryman with a load of flesh, fish, herbs, bread, and other necessary things. Neither did he tell whence he came ; nor did they to their dying day know who sent him. However the reverend John Quick, from whose memoirs this account is taken, being, in 1681, pastor of the English Church in Middleburgh, came in an accidental manner, to the knowledge of the whole matter. For, as he was at the country house of Mijn Heer de Koning, a magistrate of that city, and happened to mention that story, M. de Koning told him that he was the person, who carried the gold from Mijn Heer de Hoste, a pious merchant of that place with whom he was then an apprentice. He added, that Mijn Heer de Hoste, observing a grave English minister walk the streets frequently, with a dejected countenance, was secretly impelled by the good providence and spirit of God, to inquire into his circumstances, and apprehending he was in want, sent him the gold by M. de Koning, and the provisions by his country servant, saying, God forbid, that any of Christ's ambassadors should be strangers, and we not visit them ; or in distress, and we not relieve them. But expressly charged both his servants not to discover his name. This providential relief, besides present provision, enabled good Mr. Andersen to pay his debts. This signal instance of the great goodness of God he could not forbear to communicate to his religious friends and acquaintance. This coming to the ears of M. de Hoste, he afterwards found a secret way of paying Mr. Anderson's rent for him yearly ; and conveying to him, besides, ten pounds sterling every quarter, which he managed in such a manner, that Mr. Anderson never did or could know his benefactor. M. de Koning kept the whole matter secret as long as his master lived, but thought himself at liberty to give this account after his death.

Upon the death of Mr. Spang, minister of the English church in Middleburgh, Mr. Anderson was unexpectedly chosen in his stead. When the messenger came from the church to acquaint him with it, his wife was so overborne with joy, at the goodness of God, in providing for them a station of utility and honor, and a maintenance certain and adequate to their wants, that it threw her into a fever, of which she died. Mr. Anderson did not survive her long. The Lords of the city became guardians to the five orphans he left behind him. The famous Anna Maria Sherman took one of his daughters, and two other Dutch gentlewomen the two others, and became mother to them. M. de Hoste took his two sons under his own charge, and by his last will, bequeathed a good portion to each of his daughters. He ordered that the eldest son, who was very pious, should be brought up a scholar, and settled upon him sixty pounds sterling per annum, for his education at one of their universities. The youngest he appointed to be bound apprentice ; and, when he should be out of his time, to receive sixty pounds sterling to begin the world

with. Thus providence not only provided, in an extraordinary and unexpected manner, for that good man, and faithful minister of Jesus Christ ; but continued its special favor to his children after him.

Whoso are wise and will observe these things ; even they shall understand the loving kindness of the Lord.

EXTRACTS FROM A SERMON ON EXODUS XX. 8.

Remember the Sabbath day to keep it holy.

THIS is a command of God, founded in reason, and is of perpetual obligation. It was given at mount Sinai in awful majesty, declarative of the divine power and infinite perfections of its author. This one would think sufficient to engage the attention of every rational creature, who has any sense of his dependence upon God, his accountability to him, and his obligations to love and serve him. But, alas ! how many appear to set at naught the divine authority, to tread under foot the holy laws of God, and shamefully neglect and profane his holy sabbaths, which they are commanded to "*remember and keep holy.*" As it is the duty of every christian to endeavor to vindicate the religion of Christ, and promote the interest of his kingdom, so it is particularly their duty to endeavor to promote the due observation of the christian sabbath, and prevent every abuse of it.

The religious observation of the sabbath is of divine command, and is all together reasonable.

Here it may be useful to inquire into the nature and design of the sabbath.

We read in ii. chap. of Genesis, that the seventh day was first instituted as a sabbath, because on that day, God rested from all his works, which he had made. Hence it is evident ,that the sabbath was designed to be a day of rest, from worldly employments ; and sabbath signifies rest. Hence these words Exod. xx. x. *But the seventh day is the sabbath of the Lord thy God, or, as the* meaning is, the *rest of the Lord thy God ; in it thou shalt not do any work*, &c. Therefore it is evident that the sabbath is to be a day of rest. But it is an holy rest, which is here to be understood. For it cannot be imagined, that the *sabbath of the Lord our God*, is a day of idleness, sloth, and indolence. It is a day which God challenges to himself ; and therefore a day to be devoted to God and his glory.

The sabbath is a day of public worship. And we are under peculiar obligation to assemble on the sabbath for that purpose. In God's description of the sabbath Lev. xxiii. 3. It is called not only *a sabbath of rest, but an holy convocation ;* i e. an holy assembling together. Under the Jewish dispensation, there were additional sacrifices appointed to be offered on the sabbath. Num. xxviii. 9. The xcii. psalm is intitled a psalm for the sabbath. It begins with recommending divine worship, as a most noble employment. And in the prophecy of Isaiah we have these words ; From one sabbath to another shall all flesh come and worship before me saith the Lord. Here it appears to be the duty of all to meet in solemn assembly, to worship God upon the sabbath ; *from one sabbath to another* saith the prophet, i. e. every sabbath. And this practice met the approbation of our Saviour Jesus Christ. He preached in the synagogues, on the sabbath during his ministry upon earth ; and his apostles, also as occasion offered, after his ascension. From all which it appears

that a sabbath is a day of public worship. From hence we plainly see that where there is no care for public worship the sabbath is not rightly celebrated; and those, who separate themselves from this divine inititution, cases of necessity excepted, whatever they may think of it, cannot be said to celebrate the sabbath aright. Would we keep the sabbath then, according to the divine appointment, we must not *forsake the assembling ourselves together, as the manner of some is.*

The sabbath was designed not only, as a day of holy rest and of public worship, but also as a memorial of some extraordinary event, and is a standing evidence that such an event did take place. Thus a sabbath was commanded to Adam in innocency, in commemoration of the creation of the world. *In six days God created the world, and rested on the sabbath day; wherefore the Lord blessed the sabbath day and hallowed it.* God renewed his sabbath to Israel, with another remarkable event to be commemorated, viz. their redemption from their Egyptian bondage. *For I am the Lord thy God which brought thee out of the house of bondage*, is the preface to the decalogue. This they were to bear in grateful remembrance, and it was an additional motive to obedience to all the commands of God.

The christian sabbath is commemorative of another important and very interesting event, viz. the resurrection of Christ, and is a very substantial evidence of that event, though not an evidence commonly made use of in confirmation of it. But how is it possible that the christian sabbath should ever have been introduced, if the resurrection of Christ, as recorded in the gospel, had not been a reality? From hence also we learn the importance of this institution. Says the apostle, *If Christ be not risen, then your faith is vain.* The christian religion rests upon the resurrection of Christ; and the christian sabbath was instituted in part, as a commemoration of that event; and ought to begin at the time he arose, could that time be precisely ascertained. But, unless he did arise and give satisfactory evidence of it, how could the sabbath be instituted to commemorate it. They, therefore who would throw away the christian sabbath are sapping the foundation of christianity.

The command, *to remember the sabbath day and keep it holy*, is of a moral nature, and is of perpetual obligation. That it is of a moral nature appears from its being enjoined upon the first parents of mankind in paradise, and from its being afterwards inserted in the decalogue given at mount Sinai which is entirely a collection of moral precepts, and therefore are binding upon all men, and would have been so had man never sinned. That the infinite creator, preserver, and benefactor of the universe is to be adored and worshipped by every rational creature is a dictate of natural reason. That rational beings, formed for society, should worship God, in a public and social manner, is also perfectly rational; and, in order to this, certain times must be set apart, either by the appointment of God, or by the mutual agreement of men. These truths are founded in the nature and reason of things; and accordingly we find, that even the heathen in some of the most uncivilized and barbarous nations, have practiced the public worship of their supposed deities. They have, as far as has been discovered, their particular seasons for worship, and their sacred festivals, &c. and this is an evidence of what has been now stated.

An enquiry now arises, viz. what portion of time is suitable to man, in his present state, to be kept, as a Sabbath? Other beings of an higher order, as their circumstances and obligations differ from our's, in this world, may have a different

proportion of time assigned them. Thus the spirits of just men made perfect in heaven, and the holy angels are capable of celebrating a perpetual sabbath. *They sing hallelujahs to God and the Lamb forever.*

But this cannot be expected of the children of men in this world, for it is a service which, upon many accounts, they are not able to perform. What then is the proper proportion of time assigned to man in his present state? If there were no revelation to determine this matter, it is impossible that men should ever agree. For, probably, there would be as many different opinions, as there are different tempers and dispositions. In such a case as this, then it is reasonable to suppose, that the God of order and peace, who commanded the sabbath, should also appoint the proper proportion of time suitable for man to observe as an holy sabbath. Accordingly we find him doing so from the beginning of the world. God could have created the world in an instant of time, yet he saw fit to employ himself six days in this important work, and he rested on the seventh day, so he hath seen fit to appoint to man six days for his secular employments, and one day in seven, as a proper proportion of time to be observed as a sabbath in this present state. And we have reason to suppose that it was agreeable to the perfections of God that such a proportion of time should be observed as an holy sabbath, and that it is suitable for man in his present state. There is doubtless a moral fitness in this proportion for holy time beyond any other, which could have been appointed by men. And the precept being moral, it follows that it is of perpetual obligation. And the day to be kept as a sabbath is determined by the positive appointment of heaven. Though it does not appear, that there is any moral fitness in one day above another; yet under the old testament dispensation we may hear God speaking from mount Sinai, *six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. God blessed the seventh day and sanctified it,* from the creation; and here the seventh day was distinguished as a sabbath, and appropriated to the immediate purpose of religious worship; and this day was observed as the sabbath during the Jewish dispensation. But, as there is no moral fitness in the seventh day, as a sabbath above any other day, and as its peculiar sanctity depended upon a positive institution of God, there is no impropriety in supposing that the day may be altered by divine authority; and should God see fit to alter the day it would not in the least affect the morality and continuance of the sabbath. It appears from scripture, that the sabbath was changed from the seventh to the first day of the week, at the resurrection of Christ. Some evidences of this may be given in a future number.

[*To be continued.*]

FOR THE PISCATAQUA EVANGELICAL MAGAZINE.

THE excellent Mr. John Howe, so justly celebrated among the nonconforming ministers, for his candor, moderation, learning and piety, died April 2. 1705.

The following specimen of his meekness, prudence, resolution, and confidence in God, is taken from the memoirs of his life written by Dr. Calamy.

In the 1675, Mr. Howe, who was then in Ireland, had an invitation from part of the society which had been under the care of Dr. Seaman, to settle in London. The other part of the society were for

Mr. Charnock. The frequent and pressing solicitations, which were sent to Mr. Howe, occasioned him great anxiety. His conclusion was to take a voyage to England, and make a visit to London, that he might view and judge of things on the spot. Among his writings is found a paper, entitled *considerations and communions with myself concerning my present journey, December* 20, 1675, *by night on my bed.*

1. Quære ; *Have I not an undue design or self respect in it ?*

1. I know well I ought not to have any design for myself, which admits not of subordination to the interest and honor of the great God, and my Redeemer, and which is not actually so subordinated.

2. I understand the fearful evil and sinfulness of having such an undue design, that it is idolatry ; the taking another God, and making myself that God.

3. I find, through God's mercy some sensible stirrings of hatred and detestation in my breast, of that wickedness, and a great apprehension of the loveliness and beauty of a state of pure, entire devotedness to God in Christ, and of acting accordingly.

4. I have insisted on this chiefly, in prayer to God, in reference to this business, ever since it was set on foot, that I might be sincere in it : and though I have earnestly begged light to guide me therein, so that I might do that which in the substance of the thing, is agreeable to the holy will of God, yet I have much more importunately prayed, that I might be sincere, in what I do ; not only because I know God will pardon ignorance unremedied by utmost endeavors, where he beholds sincerity : whereas he will never accept the knowledge of our duty, nor the doing of what is in substance our duty, if that right manner of doing it, or principle, whence it should be done, be wanting ; but from the high esteem I have for sincerity, above all light and knowledge without it.

5. I have carefully examined what selfish respects, I have in this matter. It is worldly emolument ? of this, my heart acquits me, in the sight of God. It is that I affect to be on a public stage, to be popular and applauded by men ? To this I say, that I do verily believe, that I shall be lower in the eye and esteem of the people in London, when I come under their nearer view. I know myself to be incapable of pleasing their genius. I cannot contrive nor endure to preach with elaborate artifice. They will soon be weary, when they hear nothing but plain discourses of such matters as are not new to them. Yea, and ministers that now judge of me, by what I have written, will find me when I converse with them, slow to apprehend things, slow to express my own apprehensions, unready, entangled and obscure in my apprehensions and expressions ; so that all will soon say, this is not the man we took him for.

It displeases me not, that they should find and say this. I hope I shall digest it well.

I have found, blessed be God, that the applauses, some have imprudently given me in letters, an occasion and means to me, of deep humiliation, when my own heart hath witnessed to me, my miserable penury, and that I am thought to be what I am not.

So far as I can find, I do not deliberately covet and desire esteem, but for my work's sake, and for the success of my work. Of applause I have often found an inward abhorrence. I know that I have nothing but what I have received, and that I have received a great deal less than many think I have : which I say with reflection on myself ; not to diminish the bounty of the free giver, from whom I know that I might have received much more, if I had sought and used his gifts aright.

(II. *Quære* omitted for the sake of brevity.)

III. Quære ; *Am I not afraid of miscarrying in the undertaken voyage, by shipwreck ?*

1. I find little of that fear, I bless God.

2. Nor is it that I have attained any eminent degree of grace, that I am not afflicted with that fear : Nay more, I acknowledge, to be delivered from such fear, is itself a great mercy.

3. I hope I am in a state of favor and acceptance with God, which, I apprehend, I owe to infinite rich mercy, in theRedeemer's blood. Great forgiveness I need, for I am a miserable sinful wretch. This I trust I have upon gospel terms.

4. It is pleasant to me, hereupon to think of going into eternity : of laying down the body of flesh and death together ; and of being perfectly holy, and associated with them that are so, in holy work and enjoyment.

5. To put off this tabernacle so easily, I reckon would be a merciful dispensation ; for I am more afraid of sharp pains than death. I think I should joyfully embrace those waves, which should cast me on an undesigned shore, and when I intended Liverpool, should land me in Heaven.

6. Yet, I bless God, I have no weariness of life, nor of his work in this world, if he shall yet please further to employ me here.

To these questions and answers, he subjoined some consolations to his wife and other friends, in case they should hear of his death : such as the following ;

1. Whom, or what have you lost ? A poor creature, that could never be of much use to you.

2. You are to consider me not as lost in my prime, but as now I am sensibly under great decays, and not likely to continue long, except some means not thought on should have been tried. What a summer had I the last? Seldom able to walk the streets. And what great advantage to you, would it have been to see me die ?

3. God not only determined the thing, we must die, but all circumstances, when and where, and after what manner ; and all wisely and well. Why should you be grieved that he hath done well ? not only well in itself but well for you, if you love him ?

4. You must e'er long follow, and shall not be always in this world without me.

5. What there is of evil in this case admits of remedy. Draw so much nearer to God, and cease from man. Mind heaven more, and your loss is made up.

6. I have, through the grace of God, preached immortal truth, which may survive, and be to your advantage.

7. As to you, who have dependence upon me for worldly concernments : I was never a good projector for the world ; so the loss is not great. How many, dear to God, make shift in a worse condition ! Forget not the motto, *God will provide*. He that feeds ravens and takes care of sparrows, will he not take care of you ? Are you of his family, and will he not take care of his own ? Instead of distrust and repining, give thanks. O bless him with all your soul, that he hath revealed and given himself to you, for an everlasting portion ; and whose covenant is to be your God and the God of your's.

8. Let it be some satisfaction to you, that I go willingly, under no dread, with no regret, but with some comfortable knowledge of my way and end.

FOR THE PISCATAQUA EVANGELICAL MAGAZINE.

AN EXTRACT FROM

Dr. Coleman's Treatise on the Parable of the Ten Virgins.

It may be highly useful in self-examination.

"1. WICKED men may know their own state, and discern their naked destitute condition. They have a rule to try and prove themselves by, and understandings to examine; and it is a shame for any men *not to know their own selves.* Even common convictions will let men into this knowledge, though it is only in effectual calling, that this is done to purpose, the spirit of God convincing men of their sin and misery, their undone condition. Yet the very consciences of the heathen do accuse and judge them, and how much more is there *the knowledge of sin by the law?* But barely to know our sin and wretchedness by it, is no more than what the reprobates have.

2. Wicked men may be affected with their wretched condition. It is natural for flesh and blood to cry out under any threatning evil. It may come only of the principle of self preservation, a horror of nature and servile fear; as *Cain's concern, Pharaoh's* confession, and that of Judas, whose tragic end showed that there was no virtue in his repentance and restitution. Men may roar out under conviction, and yet there may be no true repentance in the case. Many have done so, and yet lived to convince themselves and others of this truth, resting, as it were, only to take breath, and by abstinence for a while, to get a keener and higher relish than ever before. No lasting effects of godly sorrowing have followed, no abiding zeal and indignation against sin, as sin, no revenge taken of the body of sin by mortifying it, and pursuing it to death, no carefulness, or solicitude to watch against every motion of lust for the future.

3. An unregenerate man may seem seriously and earnestly to desire grace. *Give us of your oil.* True desires proceeding from love to the thing, are indications of a heart graciously inclined; but there may be strong eager cravings of a good thing, upon principles that are not gracious. It seems odd to say, that there are real desires of grace, and no gracious principle: or, on the other hand, to say, that because the principle or motive which excites this desire is not gracious, therefore the desire is not real. I think the reality of the desire is a thing quite different from the graciousness of it, and that there may be desires of grace which are not gracious.

Suppose the utmost agony in the prayers of a dying sinner for grace: he anxiously cries after it with impeticous affections, as for his life, as indeed it is; can we doubt his real wishes after it? Well, but what is it, which moves him? Is it any desire of grace for its own sake? In all probability, not; for it may be, to this hour, he has lived, *hating to be reformed:* but in short, fear and self love move him to it: there is present happiness or misery in the case; salvation or damnation: the natural desire of the soul is to happiness, its invincible dread is of misery, which there is no escaping without grace: Therefore that is desired, not for its own sake, but rather than hell. Could the man do without the grace of God he would rather. Necessity is laid upon him, unless he would be content to be miserable. This nature cannot be forced unto; therefore it yields to crave the loathed remedy.

I go a step higher. A wicked man may be moved at times, and wish for holiness, from the approbation, which natural conscience

may give to the ways of godliness as reasonable, amiable and desireable in themselves. A man's reason may be delighted with the theory of religion. It may commend itself to his mind, and yet not gain the subjection of his will and affections, the command of his heart and the government of his life ; which is pecular to the empire of grace, and a token or effect of its reign. Where it does not pass to this length, the desire is languid, and does not infer grace in the heart. There may be the common workings of the spirit but not his dwelling ; temporary affections in holy things, but no union of soul to God. So the *stony ground hearers received the word with joy ; Herod heard John the Baptist gladly ; Agrippa was almost persuaded, and Balaam wished to die the death of the righteous.*

THE BROAD WAY.

ACCORDING to the general tenor of scripture, there are but two ways, which lead through the present life. One leads to eternal happiness, the other to eternal misery. Every individual is travelling in one or the other of these roads. The gate of the one is strait, and the way is narrow, but it leadeth unto life. The gate of the other is wide, the way is broad and open, but it leadeth to destruction. On this truth our great teacher founds the exhortation, *enter ye in at the strait gate.* There is a peculiar application in the discourses, which Jesus delivered, not only to the consciences, but understandings of his hearers. His descriptions of the evil and consequences of sin are calculated to convince the mind, and to leave a lasting impression on the heart. He did not address sinners, as if he were unconcerned for them, and did not wish them to be concerned respecting themselves. Though it be possible to explain away the most solemn truths, or to clothe them in such language, and utter them in such a manner, that the consciences of sinners, instead of becoming awakened, may be lulled to rest ; that the sinner, instead of being alarmed for the welfare of his soul, may become thoughtless respecting his present state or final doom ; though some may express the most awful truths, in such smooth terms as to make no impression, so did not Christ. He did not paint sin in fair and delightful colors. He declared that it was the greatest evil, the absolute ruin of the soul here and hereafter ; and that without repentance and regeneration every sinner would certainly be damned. He did not represent sin, as a narrow obscure path, which could scarcely be discerned ; as a way, which we should not be likely to take ; as a way, which is not dangerous if we should happen to stray into it ; as a way, in which there can be no probability of our continuing ; and from which we can at any time easily depart. He tells us plainly ; it is that *broad-way*, that *most beaten path*, which we shall be most likely to pursue. He informs us, that *the gate is wide*, that *the road is broad*, and that a great multitude have gone, and are constantly going that way. *The gate is wide.* There seems to be no hinderance to entering on a life of sin. *The way is broad.* There is much room in it for many sinners. They, who travel in it, see nothing before them, to impede their course.

Through the whole of the broad way, there are taverns and other places of entertainment, where there is ample provision for the lusts of all the travellers. Here they gratify their appetites and passions. They indeed frequently find they have been deceived ;

that they have been secretly plundered, or that the full supplies, in which they have rioted, have been mingled with poisonous and inebriating drugs, which leave them in a more wretched state, than if they had wholly abstained. Intoxicated with that which they have received, allured by that, which appears before them, encouraged by the number of their companions, and enticed by invisible enemies, who seek their ruin, they pursue the way they have taken. They seem not to perceive their danger, and if apprized of it, seldom profit by the warnings they receive. Few comparatively become sensible of the miserable way they have taken, till they arrive at its awful end; till it is impossible to escape the destruction, into which they have so unconcernedly rushed.

Reader, are you in this broad way, and yet do you believe you shall be received to heaven? Do you hope in God, because *his mercy endures for ever?* Do you forget that the broad way is not the way to heaven, and that while you walk in it, you are *departing from the living God?* You doubtless desire to be happy. But no soul can be happy without God. The happiness of heaven, in a great measure consists in being present where God is, in seeing him as he is, and in beholding his glory. We delight to be with those whom we love, especially if they are worthy of our esteem, and if we can derive much improvement and pleasure from their society. If you are travelling heavenward, you would love God, you would love to converse with him, you would desire to be holy, you would love the company of the godly, your conversation would be in heaven. On the contrary, the way you have chosen leads to the abode of devils, wretched malicious beings, who have neither power nor inclination to render their associates happy, and who will seek to aggravate the misery of those who come into that place of torment. Awful as this truth is, the footsteps of all who travel in the broad way, lead to that place of woe, and to that miserable company.

Do you hope you shall be received to heaven on occount of *the merits of Christ.* There are many, who profess to enjoy this hope while they pursue a path directly away from him, whom they call their savior. Can any thing be more inconsistent? If it was necessary a person should be at some place southward in twenty days, should you believe he would arrive there, if he should travel for that space of time directly to the north? Would you not think it very absurd, if this person should say there was a road to the south, and therefore it was quite as well for him to travel to the north, and that if he did, he should be in the other road notwithstanding. Suppose the whole temporal estate of this person and even his life to depend on his arriving at the place appointed, and that some able and faithful guide should offer to conduct him; but that he should resolve to have his own way, because he liked the appearance of the other road better, and found most company in it. Would you not reflect on his case with emotions of contempt and pity? If you could find an opportunity, would you not say to him, unhappy man, little do you realize the consequence of your folly and presumption? The road you have taken is indeed a broad way. There is much present gratification and much company in it. But you must be deranged, or amazingly perverse to assert, that it will lead you the other way, better than the road pointed out to you. You will certainly lose your life by your determined rashness.

As inconsistent are they, who are confident of future happiness through the merits of Christ, while they follow a course of life, directly opposite to Christ and heaven.

A FRAGMENT.

THE sinner is every moment in danger of some awful judgment of God. He may be striken dead like Ananias and Sapphira. He may despair and destroy himself like Judas. He may be smitten with trembling that he cannot hear God's word like Felix. He may be dashed to the earth and eaten of dogs like Jezebel. He may die miserably eaten of worms like Herod. He may be suddenly blasted with some other judgment which God has reserved in store to confound and destroy him who will not be humble under his hand.

But the banner of the Lord is spread over the christian. Christ is a cloud and covering against the heat and tempest of God's judgment. The destroying angel shall pass over him whose heart is sprinkled with the blood of the Lamb. Amidst the destruction of the wicked the righteous bear a mark in their foreheads and are saved.

Let him who regards his safety become a christian.

An Otaheitian brought to the knowledge of Jesus.

DIED, in London, in the spring of 1802, in the 17th year of his age, JOSEPH HODGES, a native of Otaheite, who had been in England nearly two years. This youth waited on one of the Missionaries at Otaheite ; and when they left that island, he accompanied them to Port Jackson, and was baptized by the name of Joseph Hodges. Few boys equalled him in natural abilities ; a proof of which will appear from his having learned the English, the Moorish, and Dutch languages with such facility, as to be able to converse in them in less than a twelvemonth.

On his arrival in England with Mr. Hodges, who had paid great attention to his learning while with him, the Missionary Society placed him under the care of the rev. W. PLATT, from whom is received the following account.

May 18th 1802.

My dear Brother,

At your request, I send the particulars respecting my dear Joseph. Until within a short time previous to his taking to his bed, nothing remarkable appeared from which any thing could be gathered, so as to make me conclude that his mind was impressed with a sense of divine things. His attachment to the house of God, making a conscience of private prayer ; and his anxiety to learn the Assembly's Catechism, which he got through four times ; these circumstances often raised a hope that, sooner or later, the seed sown would spring up to the glory of God and the good of his countrymen. In the last respect, he that hath a right to do what he will with his own, hath seen fit to disappoint that hope : but in the former, I conceive the following particulars will sufficiently prove that it was not in vain.

Before I state what dropped from his lips on his death bed, I must mention one circumstance, in order to show the power which the word of God had upon his conscience. He was naturally of a very irritable temper, and rather implacable. A few months since, he had some words with one of the family ; and carried his resentment so far, that he would not speak to the party for three or four days, notwithstanding all the reasoning employed upon the impropriety of his conduct, and the displeasure that

was shown him in consequence thereof. One morning, the chapter read in family worship referred particularly to forgivness of injuries : after which an opportunity was taken to explain to him the nature and awful tendency of his disposition and temper; which so affected him, that he fell upon the neck of his reprover, entreating him, with many tears, to forgive him.

From the first of his illness he spoke much about Jesus Christ. About a week before he was confined to his bed, he was asked by a friend if he thought he should die, and if he were afraid to die. He said, he was not afraid : he believed he should go to Heaven ; but he would rather live to go to tell his countrymen about Jesus Christ, and make them love him. He was asked what he would say to them. He replied, he would tell them Jesus Christ was God, and came into the world to save sinners ; that the Bible told him so ; that it was God's book, and that he felt the Bible was true.

On Saturday morning, May 8 when asked how he did, he answered, " God has given me little more strength, but it is but little ; but God's will be done. If I die, I hope I shall go to heaven ; if I live I hope I shall love Jesus. O God, give me strength to praise thee ! O God, give me faith in Jesus Christ's salvation ! God has been very good to me, to bring me to England ; to let me know Jesus Christ came into the world to save sinners. Thy mercy, O God, endureth forever."

Being exhorted to pray to him, he replied with great earnestness, " I do pray to him to forgive my sins. O Jesus, Jesus, take me to heaven ! O how I love Jesus ; I long to be in heaven with Jesus Christ; O give me more strength to go to heaven ; I want to pray to Jesus again ; but I want more strength ; I will praise God forever and ever, for his loving kindness to me. Greatly to be praised art thou, O God, O Jesus Christ, forgive, forgive my sins, heaven is the best place. O how I long to be there, with Jesus Christ. No place like heaven.

He was very desirous of prayer. " O I wish father would come, that he might pray with me," was his cry for some time. As soon as possible, I went up stairs ; and having asked him what I should pray to God to do for him, he replied, that he would forgive him, and take him to heaven. His soul was much affected during the whole time of prayer ; he seemed much refreshed. After prayer, I asked him whether he would not rather live, and go to his own country, (as his countrymen were much upon his mind) than die and go to heaven. He said, with his hands and eyes lifted up to God. " If God kill me, let him kill me ; if he let me live, let him let me live ; I no care ; God do as he pleases ; I am willing which he pleases. If I live, I should like to go to my country, and teach them Jesus Christ came into the world to save sinners ;" on which the tears trickled down his cheeks in abundance. His language and particularly his manner, made an impression on those present, that will never be forgoten.

In the course of the evening he said to the servant, who had lately been made acquainted with divine things, " What are all the fine things of this life to Jesus ! O what a good thing to know Jesus Christ ! I will not part with him not for all the fine clothes in the world : (dress was his great foible before.) O Jesus, let thy Holy Spirit come down, and rest upon me ! O what a good thing I did not die when I was at Otaheite, for then, I did not know Jesus Christ." Some of his young friends coming into the room to wish him a good night, he asked them if they knew Jesus Christ ; " for" said he, " if you do not know him, you will not have happiness. O pray to Jesus Christ for me, and I will

pray for you. O pray Jesus, sprinkle thy pardon blood on them and me." One of them said, father has been praying for you again down stairs." He replied, " It is a good thing I have such a father." He again earnestly entreated them to love Jesus, and to pray to him.

He had a very restless night ; was in great agony with pain, and in the morning he cried out for prayer ; after which, he most affectionately said, " God bless you." Inquiring when the Missionary Meeting would be, and being told it would be on Wednesday, he said, " I wish I was well, then I would go and praise God too. Nothing so sweet as to praise Jesus in his house !" Being very faint, he was desired to take some refreshment ; which he refused, saying, " I want better refreshment than you can give me, I want Jesus Christ." To one of the family he said, " I think you love Jesus Christ a little ; but you do not know him, I know him now." In the afternoon, Oreo, an Otaheitan, who came in the last ship that arrived, called to see him, and expressed great concern at seeing him so ill, and said he was afraid he would die ; to which he replied, " I am not afraid, I shall go to heaven." Oreo offered him some red feathers and the skins of several birds to present to the Etoa, and said if he would do so, he would be better ; at which he shook his head, and said, Etoa was no God ; he did not want such things as these now. He had got Jesus Christ. He had saved him, and he should go to heaven ; which made the other very angry. After Oreo was gone, he seemed very uneasy, as if anxious for life, which was noticed ; and being told he did not want to go to heaven now. " Yes, yes," I do ; but I should wish to live, to convince that *stupid fellow* there is a Jesus." At bed time, he was very earnest with his school fellows to love Jesus, to pray to him to bless them. "Sprinkle thy pardon blood," said he, " on them, on me, and on all in the room." Being asked what would become of him if he should die that night, he replied with a sweet smile, " If I die, I shall go to heaven ; and if I live, I shall go to my country, and tell all them about Jesus Chist, tell them what Jesus has done for me." On coming out of a very strong convulsion fit, and seeing a person look very pale, and standing rather at a distance, he said, " You afraid of me ; what need you afraid of for me ? I am going to heaven, no fear this," His pain was so great all day on Monday, that he spoke but little, except repeating some verses of a hymn : his moans were very distressing to hear.

On Tuesday he seemed a little better. A kind friend of his, and one he was very much attached to, said " You may yet get better, and go to your own country." He replied, " I no care for myself ; If I die, I go to heaven ; but my poor *Father !* (meaning his natural father) I go to heaven, *father* go to *hell !* O how *shocking !*" and the tears ran down his face ; but I go tell Father about Jesus Christ, I go heaven ; Father go heaven. O how happy !" His friend said ; But there are missionaries there, and God may make them useful to your father. He said, " I afraid not ; my countrymen will not believe them ; that the worse. I tell father I know Jesus Christ, he the only true God ; Otaheitan Etoa no God. I tell him great many things, make him know. O my poor dear father !" He was asked if a person, who had been to see him several times, had ever prayed with him. He said, " O no — they say I go to heaven (meaning themselves ;) I fear not ; all day no prayer ; no talk about Jesus Christ ; no praise him ; but I do not know ; they may pray at night. I fear they not go to Heaven. If I should ever go to God's house again, the people will think I mad, I shall cry so, I know. O I love his house, praise God ; shall love it more now. I

want to see father to pray for me; nobody pray for me but father." "Yes," said his friend, "I pray for you, O thank you, thank you." In the evening his pain increased, and he grew worse, and continued very ill, excepting at short intervals, when he always was engaged in prayer, and prayed much for his country, and particularly for his own father. In the evening of last sabbath, his cough left him, his breathing became difficult, and he never spoke more, but continued til 1 o'clock on Monday morning, when his soul, without a struggle, took its flight to that place where he longed to be, and about which he often spoke so sweetly." W. P.

FOR THE MAGAZINE.

Mess'rs. Editors,

A Hypocrite, without doubt, may be in great distress on account of his sins, and earnestly desire pardoning mercy. How shall I be able to discriminate between his feelings, and those which are excited by the saving influences of the Holy Ghost ?

FOR THE MAGAZINE.

Mess'rs. Editors.

Should you think the following Address calculated to be useful, be pleased to give it a place in your Magazine.

A plain and affectionate Address to the Impenitent Reader.

MY DEAR FELLOW SINNER,

CURIOSITY may perhaps, induce you, just to give this paper a cursory view. But let me pray you to permit one, who, though less than the least of all saints, still hopes in Jesus, to solicit your candid and patient attention. Suffer him to ask for a serious moment, when your thoughts are composed; and you are in no danger of interruption. Give him leave, in the bowels of tenderness, to invite your closest application, to a subject on which you have been frequently addressed from the christian pulpit.

To arouse you from your state of guilty security, christian ministers have often expostulated and argued with you. They have long labored, called and wooed you to Christ and life. For this they have ecehoed in your ears, the solemn warnings of God's most holy word, and tendered to you the endearing offers of eternal mercy. For this, they have rehearsed to you every alluring promise of the word of life; and pressed you, in their master's name with every rational and constraining motive.

The means of grace with which you have been followed, have had their happy influence on many around you. The *fire* has melted away their hardness. The hammer has conquered and broken down their obduracy. They have been awakened and converted; confirmed and comforted under the gospel ministry. But, alas, you have hitherto unhappily withstood the means of mercy. You still have lived afar from God and godliness. Still you choose and chase your vain delights, though your every moment trembles on the brink of ruin. And must it still be thus? And will you slumber still on the bed of deep security? Are all efforts now in vain? Must all solicitude be fruitless? Hitherto you have been sleeping on the verge of woe; nor has your sleep been the less sound that you have dreamed you were awake.

I now call upon you to arise, awake, or forever sleep the sleep of death. It is now, assuredly high time to awake and lay salvation to heart. What meanest thou, O sleeper! Arise, I pray

you, and shake off your unhallowed slumbers. Make haste, for heaven's sake haste ! Flee from the wrath to come ! Come away from the paths of death and danger. Delay no longer, I beseech you ; but flee, while the day of grace, the season of merciful visitation continues, flee to the refuge Christ Jesus. The storm is collecting. The cloud of wrath is gathering, and hovering over you. It is thickening, lowering and just ready to burst upon you. And if it should burst and—

But I forbear ! Shield me, thou source of mercy ! Savior of sinners, shield me from the dismal spectacle ! Who can endure everlasting burnings ?

Yet, O my friend, my fellow sinner, that dreadful hour is not yet arrived ; the door of mercy is not closed against you, nor the last sands in your life's glass run down. Your case is not yet desperate ; make it not, I intreat you, make it not so yourself. Heaven may yet be yours with all its endless joys. And will you turn away from bliss divine ? Will you rush on endless ruin ? Will you counterwork God's saving plan ; defeat the efforts of his mercy, and with your own hand push yourself from off the brink, on which you stand, down—down to the pit of utter perdition.

O my God, arrest and rescue from impending danger, the impenitent, unshielded sinner, who now reads these pages ! And thou, my fellow sinner, check for a moment the current of your thoughtlessness ; pause and meditate your state. Let your real character and relation to God pass in review before you. Pause and think what and where you are, and whither you are going. God's terms are altogether rational ; his ways are good ; his yoke is easy and his burden light. You can urge no reason for refusing the call of God or rejecting his proffered mercy. As well might you pretend to urge a reason for rushing into a fiery furnace, *seven times heated.* Were I persuading you against this, you would hear, you would comply. And must I, in my present attempts be forbid to hope for success ?

You say perhaps, I am, alas, a poor fallen depraved, and diseased soul, "dead in trespasses and sins." What though all this be true, yet you are still naturally alive, and so capable of being quickened together with Christ, and of finding, and feeling the life of God in your soul. Were it not so, I would no more speak to you, than to a rock or a mountain. But I am a poor bewildered, benighted sinner ; enveloped in darkness, and blind, at once, to my ruin and the only remedy. Let it be admitted ; yet still you are rational and therefore capable of saving illumination. If it were not so, I would no more try to persuade you, than I would the flocks of the field, or the herds of the stall. You yet object and say alas, my will is awfully led captive to the love of vanity and vice. Be it so ; yet still remember, it is not forced into this captivity ; nor can it be, by foreign force, retained in it. It may yet be changed, and bowed, and captivated to a sweet submission to the will of God. If this were not the case, I would as soon speak, on this all important subject, to an infernal fiend. Here then I repeat my words ; your case, my fellow sinner, is not desperate. O, make it not so yourself. Heaven may yet be your's. Nothing but your own will can finally exclude you. And, shall hell then, with all its ruin, be your own wretched choice ??

In the name of the God of your life, sinner, I solemnly adjure you, seize a serious moment ; retire into yourself, and look around you. Consider your state. Look forward and view the prospects before you. Think over the terms proposed to you in the bible. Do thus, and then resolve as God and reason bid you. This is all I ask.

And is this request unreasonable ? If it is then boldly dare to slight it. But if it is no more than the author of your existance requires of you ; then refuse it at your peril.

It is not my fellow sinner, a matter of indifference that is now urged on you. If it were, I would willingly leave you undisturbed. But would you wish me to be silent, if I saw your dwelling wrapped in raging flames, and knew you slumbering in it ? Or would you tell me to be still, if I beheld your first born, your only son, laboring for life, or beginning to drink in death from foaming billows ? No you would not. And can I see you in danger of perishing forever, and yet remain unmoved ? No, it is impossible. O turn me not from arguing with you. Intreat me not to leave you ; nor to cease from following after you. As the Lord liveth, whose all penetrating eye beholds me while I write, I have not a hope of your salvation through Christ, unless you repent and return to God. This is the one thing needful. Without this your being is in vain ; so is all your religion, all your hopes, and all that Jesus has done for you. Outward privileges cannot save you. The name of christian cannot save you. Speculative knowledge cannot save you. "Better had it been for you," not to have known " the way of righteousness ; better to have been the most idolatrous Pagan ; better, infinitely better not to have been born, than to die a stranger to the pardon of the Redeemer's blood, and to the sanctifying virtue of his spirit."

But possibly you may be told all special, close attention to religion is unnecessary, you may hear it insinuated, perhaps, that none but the weak, the slighty,and fanatical make religion an object of such vast concern. But are there none but the weak, the fanatical and the slighty, that think they must die ? Are such as these the only ones that must exist forever ? Can none but these be happy or miserable in eternity ? If the great & wise, the learned and judicious, as well as others, must die, must exist forever, is it not right to spend some time in thinking of the eternal world ? Can any be saved without holiness ? Can any be really holy, without a change of nature and of life ? Can a change of heart, of nature and of life, be had without conversion, without repentance, without faith and new obedience. Would any one of the miserable spirits, that tread the burning soil of hell, think these terms too hard ? Or would a single wretched soul, chained to the rock of deep despair, deem it better, there to endure eternal torture, than to live a life of piety and virtue ? ?

Hear fellow sinner, the voice from the dead calling aloud, to warn you lest you also come to the place of torment. Hear your forerunners in vice and folly preaching to you from their dismal dwellings. Hark the weepings, and wailings and gnashings of teeth. What would be your thoughts if all this were now sounding in your ear ! Yet as the lord liveth and as your soul liveth there is but a step, a hair's breadth, between you, and this, unless you repent.

Why then do you halt unresolved whether God or Baal, whether Christ or Barabbas, be the better choice ? Why do you linger in Sodom ? Put me not off, I pray you with evasions, and delays. Let this be the day to date your begun felicity. To day put your name to the covenant of God. Subscribe with your hand unto the Lord,and sirname yourself by the name of Israel. Now God calls,Jesus calls, the holy Spirit calls. 'Tis the voice of the beloved. The master is come and calleth for thee. 'Tis not Sinai's thunder, but the still small voice ! Tis not the voice of Ebal, fulminating anathamas and terror, but the voice, of Gerizim, uttering blessings, and glad tidings. Hark the accents. From his throne on high the source of mercy calls, He calls to you

dear sinner, " Look unto me and " be saved, for I am God, and " there is none else. Unto you O " man I call, and my voice is to " the sons of men. Let the wicked " forsake his way, and the unrigh- " teous man his thoughts, and let " him return unto the Lord, and he " will have mercy upon him,and to " our God, and he will abundant- " ly pardon. Come unto me, ye " that labor and are heavy laden, " and I will give you rest. Him " that cometh, I will in no " wise cast off." O how gracious are these inspired accents ! God grant you may feel their sacred energy ; and be constrained to arise and come to Jesus.

Beware, O reader, of falling into the usual snare of the impenitent. Beware of dreaming still of your long tomorrow. " Now is " the accepted time ; now is the " day of salvation. To day if you " will hear his voice harden not " your heart."

Dear sinner, I am at a loss how to win you. The searcher of hearts is my witness that your salvation is the praize at which I aim. I seek not your applause, but your soul. If I were to please your ear I could sing another song. If I were to lull you into more dangerous security, I could tell you a smoother tale. But ah ! It is for your soul ! this I must have, or all is lost.

And have I been charming the adder ? Do I speak to a tomb, or to a living, and rational soul, to a rock, or an intelligent creature ? Come then, and let me kneel as at the grave of your sinful state, and bear you on the arms of prayer,to that God, who " out of stones can raise up children unto Abraham." Almighty God, thou that hast the keys of death and of hell, pity this impenitent soul that lies buried in the tomb of nature ; roll away the grave stone, and say come forth. Supreme light, enlighten thou the eyes, which sin has darkened. Thou that formed the ear say to this deaf sinner, " Ephatha." O God,thou God of religion, vouchsafe to give to this dear immortal, eyes to see thine excellencies ; a taste to relish thy sweetness : a feeling to discern thy favor : and do, O do as in the valley of dry bones ! Command the breath to come from the four winds : to breathe upon this soul that it may live !

O thou who art the father of spirits and the savior of souls,take thou the heart of this sinner into thine own hand : Do thou thyself impress, persuade and overcome until he exclaim, thou hast prevailed, O my God ! thou rock of my salvation, thou hast prevailed, for thou art stronger than I !

But I must put a period to this address, already longer than was at first intended. Give me leave however, e'er I bid you adieu,earnestly to intreat you to receive with candor, this little attempt 'Tis your Redeemer's cause I am pleading. 'Tis your spiritual salvation I am seeking. Let not curiosity divert your attention by fruitlessly enquiring about the author. He wants no praise. He hopes he is regardless of all undeserved censure. If he may be instrumental in promoting his Redeemer's interest, and the salvation of fallen souls, 'tis all he desires. In fine, let me affectionately recommend to your serious and attentive perusal such passages of scripture as these. 1. Kings, xviiii. 26. Ezek. xxii. 14. Jer. iii. 12. Ezek. xviii, 30. Acts xvii. 30. Luke iiix. 3. 1 Tim. i 15. Heb. vii. 25. 1 John i. 7. Isai. i. 18. I do not write out the texts referred to, because I would have you turn to, and peruse them where they are recorded. May you read them often with deep attention, and may God open to you their importance, and enable you to realize their energy, and influence. so prays

Dear sinner,
Your very affectionate,
Friend and Servant.
FIDELIS.

AN ADDRESS TO THE MIDDLE AGED.

THE edge of all expostulation with the young, on the subject of religion, is frequently turned by a hope secretly indulged, that death is an object very far distant. It is reasonable to expect, that the influence of such a hope should, in middle age, be somewhat abated. You have not only had better opportunities than the young to notice the uncertain tenure of human life, and the consequent folly of depending on its long continuance, but you have found, that even should it be continued, there may be wanting, in yourselves, a disposition to improve it aright. In the earlier part of life, you did, perhaps, make a calculation similar to the following. "We do by no means "discard religion. We believe, "it hath truth and value. But "every thing is beautiful in its sea-"son. Youth is the season for "gaiety and pleasure. When we "get into a family state, and be-"come stationary in life, we have "no doubt of a disposition to con-"cern ourselves about religion, to "good purpose. Such attention "will then become our age and "condition."

The season once contemplated has now arrived. You have advanced to that period called middle age. You are settled down in life. Your situation is such as you expected, in all repects excepting one, I mean a disposition to be religious. From that you are as far and perhaps farther than at the time, when the above calculation was made. You can raise as many objections against immediate, serious religion, now as you could then.

If you have now fewer temptations to dissipation and levity, you have more perplexities, more cares, and more inducements to avarice and dishonesty. Besides, the time, that has expired since youth, seems far shorter than you expected. You have attained middle age much sooner than you thought of.

Consider that age does not necessarily bring religion along with it, as your present experience testifies: considering that every age has temptations peculiar to itself, and that any given number of future years will expire much sooner than you now imagine, and considering further the thousands once of your standing, who are now sleeping in the dust, not being permitted to arrive at your present age, by reason of death, you cannot, it is hoped, feel yourself secure in defering religion to any subsequent period. Were it certain that death would not invade you prematurely, it is evident, that you will soon arrive at old age, and of course, to the end of life. In earlier years, whatever alteration took place, in your bodily system, was for the better. The parts became more solid, firm and athletic: but henceforth every alteration will be for the worse. Your countenances have already lost something of the cheerful and florid appearance of youth. The texture of the skin has undergone a disadvantageous change. It will become more dry and riged, your limbs will stiffen and strength abate. Is it not time then, to be in earnest, as to the state of your soul? Is it not time to secure the salvation of that part of you, the existence of which, no years can diminish:—that part which will survive the sun, the moon and the stars:—that part, whose future duration will not be exceeded even by that of its eternal author?

Permit me to inquire what is your own opinion, as to your spiritual state. Are you in that condition, in which, it is safe to leave the world, and appear at the bar of Christ? Have you a sanctified

heart :—that spirituality of mind, which is life and peace ? Have you an interest in those blessings, which the son of God has procured for those who love him ? Are the lives which you live in the flesh regulated by your faith in him ? Have you *put off the old man with his deeds, and put on the new man, which, after God, is created in righteousness and true holiness ?* If not, it is well known in what terms, the scriptures speak of your condition. *Without holiness no man shall see the Lord. He that believeth not on the son shall not see life, but the wrath of God abideth on him.* Yet what an important part of your probationary state has already elapsed ? The most valuable years of life are gone beyond recovery. Still, *now is an accepted time ; now is a day of salvation.* Without a change of disposition, without having the heart purified, without making the soul's salvation the principal object of concern, without having your affections taken from things beneath, and placed on things above, death will be followed by despair and endless ruin. Be persuaded, therefore, to labor for that meat, which endureth to everlasting life. Be peculiarly cautious, that you do not glide on insensibly from one stage of your mortal existence to another, with increasing indifference and stupidity, rather than with a sense of religion enlivened and invigorated by a consideration of approaching death. Many persons, whose youth was accompanied with serious impressions and promising appearances, have lost something of these, in middle life, and been most awfully destitute of them in old age : and eventually sunk into the grave without repentance and without hope.

Be cautious, likewise, that you do not take that alteration of habit, which years produce, for a radical change of heart. You were once, it may be, rude, volatile and dissipated, but now lead a life more staid and regular. You attend well to business, and do nothing to incur the reproach even of the more respectable and deserving in society. But all this does not prove a change of principle. You may still *walk after the flesh and mind the things of the flesh.* Your object, in youth, was voluptuousness : it is now profit or honor. You were then under the influence of varying, tumultuous passions : you are now influenced by the more steady and lasting principle of avarice or ambition.

While you are occupied in providing for the present or future accommodation of your family, you may imagine, perhaps, that nothing more can reasonably be required. It is, indeed, the duty of parents to make for their children, such provision, as God may put within their power. But can you possibly believe, that every parent, who does this, is possesed of saving piety ? Some parents do it, who are openly irreligious. If this commendable attention to family concerns does not prove that you are religious, neither does it excuse you for not being so. As rational creatures, we are under obligations to love and serve our Maker, nor can we get free from these obligations, without the loss of our rational powers. Assuredly, there is nothing in the condition of a parent called to superintend and provide for a family, which renders him excusable for neglecting Christ and his gospel. Now, if your family engagements do neither prove you to be religious, nor excuse you from being so, it very nearly concerns you, to ascertain this point, seeing the scriptures have declared, *Without holiness no man shall see the Lord.*

You are, by no means, to imagine, that piety would disqualify you for relative duties nor diminish the pleasure, which you now derive from the discharge of them. No person relishes tem-

poral enjoyments so highly, as he who realizes, that they come from God. No one recieves so much pleasure from domestic attentions, as he, who feels, that he is acting in obedience to God and with a view to please him, while he is engaged for the support, comfort, or instruction of those, who are *bone of his bone and flesh of his flesh.*

ANECDOTES.

Of the celebrated Mr. Hervey.

" THIS truly great man happened once to travel in company with a lady, who chose to introduce, as the topic of conversation, the advantages and the exquisite pleasure which, she said, theatrical entertainments, in prospect and recollection, as well as during the time of performance, afforded her.

After she had for some time expatiated on the subject with great fluency, the good man accosted her to this effect. Madam, you have enumerated many of the advantages and pleasures you receive from theatrical entertainments; but one material thing has escaped you. Pray, Sir, replied she, what is that? It is, madam, said he, the exquisite pleasure that your reflections on the theater will afford you on a death bed, and in your departing moments. This well-meant sarcasm, under the direction of providence, and through the agency of the Divine Spirit, had a most happy effect. It made an immediate and lasting impression on the lady's mind and proved the blessed occasion and mean of her conversion to religion, and infinitely superior pleasures; to which, amidst all her gaieties, amusements, and joys, she had, till then, been an utter stranger. This interesting incident has been beautifully versified in the following lines, which appeared in an early number of the Evangelical Magazine."

" How great my pleaſures at the play!
A lady once was heard to ſay,
Amuſement ſurely all divine!
Be ſuch amuſments always mine.
Firſt, there's the joy I always know,
Before the hour arrives, to go;
And when I'am there, but who can ſay
What are my raptures at the play!
Beſides, the recollected joy
Next day affords me ſweet employ."
" That may be true," a friend reply'd,
" But is there *not one* joy beſide!
You have not mentioned—tell me why,
The joy of plays when call'd—to die!
Perhaps a thunderbolt from heaven
Might then have leſs confuſion giv'n.
The gay young lady felt the ſmart,
Conviction ſeiz'd her wounded heart!
No more ſhe boaſts her former joys,
Religion now her thoughts employs.
Falſe pleaſures can no more amuſe,
Superior bliſs ſhe now purſues.
" O happy change "' ſhe ſays, and tells you why,
Religion's joys will laſt, when call'd—to die."

Of Mr. Knox.

MR. JOHN KNOX on his death bed was observed to lie several hours silent and dejected. Those who were present inquiring the cause he replied. In the course of my life I have endured many conflicts and combats with my great adversary. My sins have often been set before mine eyes as impassable mountains. I have often been urged to despair. The wily serpent has often sought to entangle me with the delights of the present world but being opposed with the sword of the spirit, which is the word of God, could not prevail.

Now I have been assaulted in a still more artful and dangerous way. The subtle adversary would have me persuade myself that I shall merit salvation for my fidelity to Christ. But blessed be God who hath brought to my mind portions of his holy word which quench these fiery darts: *What hast thou that thou hast not re-*

ceived. By the grace of God I am that I am. Not I but the grace of God in me.

Of Oecolampadius.

OECOLAMPADIUS was a German divine, and eminent among the reformers of the church he was born in 1482 and died in 1531. In his last hours his principal direction to his children was to love God. Turning to his relatives he said I engage you in the most solemn manner that you do your endeavor that these my children may be godly, peacable, and true. He exhorted the ministers of the church to maintain purity of doctrine, to shew forth an example of honest and godly conversation, and to be constant and patient under the cross. Respecting himself he said. I have been charged with being a corrupter of the truth. I am now going to the tribunal of Christ, by the grace of God with good conscience; there it shall be manifest that I have not seduced the church. Of this attestation I leave you as witnesses and confirm it with this my last breath. Being asked whether the light did not trouble him he placed his hand on his breast and said *here is light enough.* He then with great emmotion repeated the whole of the 51st. Psalm.

Have mercy upon me O God according to thy loving kindness according unto the multitude of thy tender mercies blot out my transgression.

Wash me thoroughly from mine iniquity and cleanse me from my sin. &c. &c.

IN the reign of the King Edward a young gentleman of Cornwall was travelling in company with about twenty persons. His licentious profane and blasphemous conversation drew from an elder and graver companion, a reproof which the young man highly resented. "Why said he do you trouble yourself about me? Take care for your winding sheet. His friend replied. "It becomes you to amend. Death oft times gives no warning." He replied with an oath, "Don't trouble yourself about me." In this period of the conversation, they were passing a bridge which was thrown across an arm of the sea. The young gentleman continued to utter the most horrid expressions. By a most awful providence his horse took fright and while the words were yet in his lips, precipitated him from the bridge where it was impossible to take him up till he had expired.

"The Lord will not hold him guiltless who taketh his name in vain."

Of Mr. Howe.

HE once told his wife, that though he thought he loved her, as well as it was fit for one creature to love another, yet if it were put to his choice, whether to die that moment, or live that night, and living that night would secure the continuance of his life for seven years to come, he declared he would choose to die, that moment.

Being at dinner with some persons in high life, there was one gentleman in the company, that expatiated with great freedom in praise of king *Charles the first.* Mr. Howe observing that he intermixed a great many horrid oaths with his discourse, took the freedom to tell him, that, in his humble opinion, he had omitted one very great excellency in the character of the prince, whom he had so much extolled. The gentleman seemed not a little pleased to have Mr. Howe come in as a voucher for the prince he applauded, and was impatient to know what particular excellence that was, to which he referred. When he had pressed for it, with importunity, he at length told him it was this; that King *Charles* was never known *to swear.* The gentleman took the reproof, and promised to forbear swearing for the future.

THE DEATH OF ORONO.

DIED on the 5th February, 1801, at Oldtown, an Island in Penobscot river, ORONO, the chief of the Penobscot tribe of Indians, aged 113. The amiable qualities of this ancient chief rendered him dear to his own tribe, and agreeable to all his acquaintance. He cultivated among his subjects the amiable principles of peace, temperance, and religion. Their tradition says they have inhabited this favorite island more than a thousand years. They profess the Roman Catholic religion, have a church with a bell: attend divine service regularly, and are very devout in their worship. In the time of our revolutionary war, while some of our more southern tribes became scourges in the hands of the British to distress our frontiers; Orono formed a treaty with our government; and, notwithstanding his vicinity and exposure to the enemy, he continued faithful to our cause. He retained his mental faculties to an unusual degree, considering his extreme age. His hair has been long since of a milk white: but the most singular, and perhaps unparallelled trait of his life is, that he lived to hunt in three different centuries.

AH! brother Sanop what bad news you speak?
Why steals the tear adown thy sombre cheek?
Why heaves thy breast with such tremendous sighs?
And why despair dart horror from thy eyes?
Has the great spirit from the world above,
Call'd home your chief, the object of your love?
Ah! yes too well I know his spirit's fled,
Too well I know your Orono is dead.
Each warring Sanop now unbends his bow,
While grief and sorrow brood upon his brow.
Each manly youth reclines his head and cries
In Orono, our friend and chieftain dies.
Each young papoos to sympathy is bred,
And shrieking whoops your Orono is dead.
Each sombre face in pallid hue appears,
And each his grief in death-like silence bears.
The great Penobscot rolls his current on,
And silently bemoans his oldest son.
A century past the object of his care
He fed and clothed him with his fish and fur,
But now alas, he views his shores in vain
To find another Orono in man.
For whiter Indians to our shame we see,
Are not so virtuous or humane as he.
Disdaining all the savage modes of life,
The tomahawk and bloody scalping knife,
He sought to civilize his tawny race,
Till death great Nimrod, of the human race,
Hit on his track and gave this hunter chase.
His belt and wampum now aside are flung,
His pipe extinguish'd, and his bow unstrung,
While countless moons their destin'd rounds shall cease
He'll spend an endless calumet of peace.

EPITAPH.

SAFE lodg'd within his blanket here below,
Lie the last relics of old Oreno,
Worn down with toil and care, he in a trice,
Exchang'd his wigwam for a paradise.